

LIGHT OF RELIGION

DHARM PRAKASH

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THE

LIGHT OF RELIGION

OR

DHARM PRAKASH

BY

DURGA PRASAD

EDITOR, HARBINGER, LAHORE.

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PRINTED AT THE "VIRJANAND PRESS,"
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PREFACE.

How sweet is it to read a book on higher things to ease our mind after the toil and turmoil of our worldly concerns. To meet this want, I have brought out the *Light of Religion* or *Dharm Prakash*, whose contents are as follow—

280 Veda mantras, covering 9 complete Hymns of the Rig Veda 7 marriage; mantras, the Shanti Patha of 15 mantras; 6 complete chapters of the Yajur Veda, namely, 31, 32, 34, 36, 39, & 40th; 17 religious songs in Vernacular; 7 Stotras or Sanscrit prayers by Lord Shankaracharya, containing 56 shlokes; 14 shlokes of Manu and Chanakya on morals; 5 Vegetarian Songs of St. Kabir and others; 38 shlokes of the Gita on the Soul, Salvation, and the like subjects of spiritual interest; 2 English Poems, being the translation of the Hiranyagarbha hymn; Complete Sandhya, Prashnopanishat, Kenopanishat and Ishopanishat with English translation; and exposition (in the 3rd Vedic Reader); 25 Sacred Songs of St. Nanak; 13 Kabittas (Stanzas) of St. Sunder Das; 2 passages from St. Tulshi Das' Ramayan on God and Maya or Worldliness; Principles of Religion, Health (by Mrs. Charles Leigh Hunt Wallace, President Physical Regeneration Society, London), Happiness (by Mrs. Tebb's teacher) and Morality (by Benjamin Franklin and Noosheerwan the Just); Extracts from Lord Jesus Christ's sermon on the mount; Gist of Islam, Mose's Religion.

NOTE.—The Veda Mantras are given in Sanscrit and Roman characters with their meanings of words and translation in Hindi and English as well as explanatory notes. All Sanscrit shlokes are translated into English. Moreover, all the difficult songs of Saints Nanak, Kabir, Tulsi Das and Sunder Das are translated into English. In fact, nothing is left out unexplained. The Upanishats give text, translation & exposition. No help of a Pandit is required. A little acquaintance with English or Hindi will do. As it is a book for daily use its difficulties will be removed by repeated perusals.

DURGA PRASAD,

Preacher of Vedic Religion, Lahore.

—THE—
PRINCIPLES of RELIGION,

Morality, Happiness,
Health, &c.

BY
DURGA PRASAD

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MY WORK.

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DURGA PRASAD, LAHORE.

Principles of Religion.

Religion is (1) the knowledge of God (*jñāna*) and (2) the performance of duties to Him, (*upāsana*) (3) to one's self and to the world at large (*karma*). The various systems of religion that are found all the world over, resolve themselves into these three heads, when impartially analysed. Thus, for instance, all religions teach the existence, the nature and the attributes of God. The Bible says that Moses saw God as fire in a bush. He received His law on Mount Senai in the midst of thunder & lightning. All men sinned in Adam and were to seek salvation by offering food and sacrificing animals at His altar. The Jews were forbidden from committing murder, charging interest on loan, indulging in adultery, and so forth. This Mosaic dispensation or Judaism given at length in the Old Testament, when carefully sifted, is reduced at last to the above three-fold nature of religion. Christianity which is an offshoot of Judaism, teaches us to pray to the Father in heaven, to repent, and to love our neighbour as ourselves. It rejects the sacrifices of Mosaic faith and insists on the purity of character as the means of salvation. Passing into Europe and spreading among its martial

races, the religion of Christ lost its peacefulness and humility of spirit and became a dominant and military religion. Islam as taught by Mahomed laid a great stress on the unity of God-head ; for, at its beginning the Christians were hotly engaged in the controversy regarding the nature of their trinity. The Prophet retained many Jewish customs prevalent among the Arabs and united them into a compact nation. Praying five times a day, keeping a month's fast in a year, charity to poor Mahomedans, sacrificing on the occasions of annual festivals, called Eed, and performing a pilgrimage to Macca and to the tomb of the Prophet constitute the essential means of salvation. Thus no faith differs from others in important points. (At the end of this book the essentials of the three great faiths are given by way of examples.) When men fight for religions, the object is worldly, though not explicitly told. The apparent inconsistencies of diverse faiths can be removed by the gradual process of education and the study of comparative religion. Thus all religions meet in essentials or the threefold characteristics given above.

Jnana-

The knowledge of God is *a priori* when it is derived from revealed books, and *a posteriori* when it is obtained by research into the laws of nature. It is found from experience that the knowledge of God, obtained from the observation of nature, is convincing and enduring ; but that

based on a revealed book, is often upset by scientific discoveries. A religious man, therefore, must not neglect the study of the physical and mental phenomena. For instance, nothing so much fills our mind with awe as the spectacle of the countless multitude of the vegetable, the animal and the mineral kingdom on the earth. Then the inexpressible wonders of the heavens above, wherein this earth, vast as it is, is not bigger than an insignificant mote floating in the ray of light coming through a chink into a dark room. The study of astronomy impresses the mind with the omnipotence of God. Then the cultivation of metaphysical studies reveals the spiritual qualities of the human soul and the sublime and transcendental nature of the Divinity. It establishes the true relation between man and God. It corrects the mental aberrations produced from the exclusive attention to the rapturous pursuit of physical sciences. Hence it is that the ancient sages of India made it a point to acquire a thorough knowledge of the world and a deep insight into the nature of the mind. They also studied the revealed books to supplement their experience, to get which they retired from the wordly concerns, underwent a very severe course of penance, and sacrificed all personal ease and comfort in order to attain to the state of clairvoyance, mental exaltation, and divine plane of existence even in human life. This austerity of life and devotion to spiritual knowledge resulted in the prodou-

tion of the world-wide famous Indian gospels, called the Vedas, Upanishats, and the astonishing systems of philosophy. Hence it is that they are head and shoulder above other religious people. The sages of India who sang the sacred hymns of the Vedas, were great astronomers, philosophers, physicians, poets, musicians, spiritualists and warriors in righteousness.

To learn religion systematically and to make it habitual in the terrestrial life, they divided their career into four periods. Youth was devoted to the acquisition of knowledge, spiritual and temporal. This part of life was called the *Brahmacharya* or a bachelor's life, in which a student lived with his teacher. The second part of life or manhood, called the *Grihastha*, consisted in keeping family and following ten kinds of professions prescribed by Manu and other law-givers, *vi.z* Learning, art, labour, menial service, tending cattle, traffic, agriculture, contentment, and interest.—:x 116. The third portion or decline of life was spent in retirement, called the *Vanaprastha*, in which a person practised *Yoga* or introspection in order to realise the higher life, and conformed the life to the precepts of religion preparatory to the undertaking of the responsibility of the last stage. The fourth period, called the *Sannyastha*, was the great renunciation of the worldly affairs and the exclusive and entire devotion to the weal of the world. The persons, leading this spiritual life, were religious teachers, whose

support was incumbent on all the householders. Such was the life of the ancient Brahmins whose great progress in knowledge and religion is an object of universal admiration. The details may be learnt from their 19 codes, called the *Smrities*. Thus it is plain that religion was the most important branch of knowledge with the Brahmins, who were the spiritual ancestors of all the people of India.

Religion, when used in explaining the nature of God, His relation to man, the genesis of the world, the origin of sin, the scheme of salvation, the existence of spiritual beings, and so forth, becomes what is called theology. As their explanation depends upon the extent of expounders' knowledge, it assumes different forms with different nations, who are never equal in scientific attainments. The Europeans, for instance, are at present more advanced in knowledge than other people. Their views in regard to the above-mentioned subjects are quite different from those of the savages of Africa, Papua or Australia. The old chronology, that the world was 6000 years old, and the belief, that it will come to an end in a 1000 years after the commencement of the Christian era, are no longer tenable before the evidence of the geologic strata and the investigation of paleontology, while the crucible & the balance of the chemist have proved the indestructibility of matter beyond the least shadow of doubt. The struggle

of science has snatched a glorious victory from the old crumbling faith now receding fast into the darkness of oblivion and proclaimed to the world the eternity of the universe and the unity of existence. As this onward march of science is not equal in all the nations of the world, their theologies cannot be reconciled. Ignorant people have made war upon one another from difference in their theologies. The history of Christianity and Islam is written with the blood of human life. The water of the Ganges ran blood from the superstition of the Hindudevotees. But thank God, the diffusion of modern education and civilisation is reconciling the dispersed members of the human race by bringing the fact home to them, that the truth of theology cannot be verified, and it should be consigned to the limbo of human vanity.

Religion, when put to practice, gives birth to ethics or the various duties, the performance of which constitutes the object of human life on earth. When these duties are rightly performed, the blessings of peace, plenty & pleasure reign on earth & the evil of suffering is greatly mitigated among mankind. All organisations give great importance to the performance of duties. What is a government but a scheme of enforcing the performance of certain duties which fall within the sphere of individual liberties? What is a society but a body of persons who agree to do certain duties which embody truth in their opinion? What is a nation but a large num-

ber of persons whose performance of similar or like duties has brought about their union and compactness? When the performance of duties is neglected, and the cosmological dogmas, genealogical tables and apotheosis or prophetisation of religious teachers usurp the place of truth & common good; governments, societies and nations are subjected to endless divisions and sub-divisions. The different governments of the world are only the supporters of certain houses. Their quarrels are for maintaining their dynastic supremacy, which they often secure by wading through the pools of human blood. The various sects of religion have sprung up from their idolatrous reverence paid to the teachers of their faiths, and not from any want in worshipping the Deity. Who does not know that each sect adores its Supreme God, whose divinity is denied by others? The Christians worship the Father in heaven and the Moslems, Allah in paradise. They know that both words signify the same Deity. But then why do they fight? They fight because the one does not accept or revere the teacher of the other in the same way. Even here there can be no bone of contention if each adheres to its own beliefs. But no sect tolerates the beliefs of others. Sects overlook the performance of duties, but reward the murderers of their rivals with everlasting residence in their heavens. Under such circumstances it is no wonder if people pay less attention to the doing of duties than to disputations and consequent.

religious wars. Hence the performance of duties is religion *par excellence*.

Upasana.

Our duty to God is (1) to strengthen our belief in the Supreme Being by means of accurate knowledge to the best of our power, (2) to consider ourselves responsible to God for our actions, (3) to recognise the fatherhood of God, (4) to keep Him uppermost in mind in all our undertakings, (5) to pray to Him for His grace and help in all the deeds of virtue.

Karma.

Our duty to ourselves is (1) to acquire knowledge, (2) to learn some art to earn bread with, (3) to be humble, (4) unselfish, (5) veracious, (6) pure, (7) abstemious, (8) honest, (9) active, & (10) kind. In other words, we should try our best to make ourselves godly, so as to prove that we are the sons of God. It may not fall to the lot of all of us to reach this ideal; but there is no harm in striving for it. These virtues are imprinted on the mind in the very effort. If they are not perfected, they will produce an effect in proportion to their cultivation. As the mind lives after death or physical dissolution, these acquired qualities will be carried with it and will form starting points in its progress through eternity.

Our duty to the world at large is (1) to obey our parents and teachers in righteousness

(2) to be faithful to our consort, (3) to love all, (4) to respect the rights of others, (5) to be polite, (6) to educate our follow-brethren, (7) to feed the hungry, (8) to give water to the thirsty, (9) to clothe the naked, (10) to shelter the houseless, (11) to heal the sick, (12) to comfort the distressed, (13) to protect the weak, (14) to help one another, (15) to be compassionate to the lower animals, (16) to remove tyranny, (17) to spread peace, (18) to develop the sources of living, (19) to compose quarrels, and (20) to guard liberty. All are not equally fortunate in doing all these duties. But there is nothing better than adopting some of them according to one's own ability.

FAITH IN GOD.

THE basis of religion is faith in God. Experience proves that faith or religious belief being an assent of the mind to the truth of the Divine existence and Divine government, is strengthened in proportion to our knowledge of God, His attributes and His presence as manifested in the empire of nature. But this knowledge can only be acquired by a patient study, observation, experiment, and the company of learned men. None of these important steps of human greatness should ever be neglected. Pride, botheration of useless work, slothfulness, bad company, sensuousness, procrastination, evil habits, and natural weaknesses should be overcome and set aside to find time, energy and

money for the acquirement of the invaluable gem of spiritual knowledge. It is the passport of eternity and immortality. It is better to pluck out an evil eye than to allow ourselves to go to hell or suffer pain for ages to come. A little secular knowledge, covering the elements of natural sciences, is inevitably necessary to check our flights of vain imagination. Then the knowledge of the Vedas prosecuted along with it will confirm us in our belief in the Divine existence. Nothing is so helpful to our faith in God as the practice of Yoga or Dhyana : meditation. Daily contemplate the glory of God as revealed by the heaven and earth.

Some persons discard the use of knowledge in the matter of faith; for, according to them, it is sapped away by the intrusion of knowledge. But it is a sad mistake. Faith obtained on hearsay is soon destroyed by the power of arguments. Hence, many religious men advise their disciples to avoid argumentation. The reason is not far to seek. Their faith is based on a myth, and not on the rock of eternal truth. For instance, none can demolish our belief in the existence of the sun or the burning power of fire. But our belief that there is no land beyond the Atlantic is destroyed by the discovery of America. Thus faith without some knowledge is in constant danger of destruction. And when it is outwardly kept after its annihilation, it begets hypocrisy and bigotry, which are the fruitful sources of sins & sorrows of the world. A hypo-

crife is capable of doing any sin whatever. There is no harm in hastening belief. When produced by knowledge, it will be imprinted on the mind, and then it leads to angelic life and Divine consciousness, which is the perfection of religion.

OUR ACCOUNTABILITY.

MERE knowledge of God without recognition of His government & our agency in His economy does not produce the harmony of religion. When the purpose of our existence on earth is attributed to the wise decrees of the omniscient and all-loving God, none of whose actions is void of some ultimate good both of the agent and the others that come in contact with him; it becomes as evident as the light of a lamp in the darkness of a night that our actions here must have some end and those that deviate from it will be fruitless and, if wicked, visited with retribution. The religious knowledge of God posits the intelligence, design, wisdom, love and justice of the Supreme Ruler. An elaborate machine contains no useless part. Every wheel, every screw, and every groove in a watch has an object to serve. If it is wound up in a contrary direction, its spring is broken, and it becomes useless. In like manner, the human being is more elaborate and more costly than any other machinery in the whole world. If it be not conducted according to its own laws given in our religious books and corroborated by the lives of

sages, it is wrecked and it throws the soul into the dark ocean of sorrow and suffering. When a merchant deposes his agent to execute a piece of work for him or for some good purpose, he calls him to account on his return. If the account is rendered satisfactorily, it brings good to the agent; but if not, he is to do it again and undergo all sorts of trouble. In the world we are the agents of God, we have to do a great many things. Our wisdom consists in doing them properly. But if we act like children or ignorant men who are enticed by temptations, we shall suffer consequences. Duties properly done infuse joy into the soul. What a great joy we get after an act of charity! How happy are we after saying our prayers? Are we not as well satisfied by giving food to a hungry man as he himself? This instinctive pleasure is a proof that we are accountable for our actions. The instinctive joy we feel in a righteous work, is the approval of benevolent God. The sorrow we feel at the perpetration of a wicked deed, is an outcome of the Divine displeasure. Thus this internal voice approving good and disapproving bad deeds is indicative of our accountability to God for what we do on earth.

FATHERHOOD OF GOD.

HEN the observation of design in the construction of the world establishes the existence of the Deity; the question naturally crops

up: What is our relation to Him ? Here philosophy lends a helping hand to religion. Vedant postulates the unity of existence. The Vedas declare that there is but one Supreme Being who is the father of all creatures.—*Sano bandhur janita; Yo nah pita janita; Pita si lokasya chara-charasya.*—He is related to us as father ; who is our father and progenitor ; Thou art the father of all creatures movable and immovable. It was the religion of the Rishies or Indian seers that investigated this dear relation. It is our religion that believes in the Divine source of the human soul. She is holy by nature, being sourced in God, the most holy. It is her contact with the natural objects that tempts her to wrong doings. Therefore when the taints of sin, which is extraneous, are removed by the austerity of penance and the balm of merit, she emerges forth from the dark and dusty covering of sin as a shining angel whose mansion is in the presence of the Father of spiritual light. Says the Munduk Upanishat :

तदेतत् सत्यं यथा सुदोषात् पावकाद्
 विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
 तथाक्षराद् विविधाः सोम्य भावाः
 प्रजायन्ते तत्र चैवापि यन्ति ॥

O gentle man, creatures are produced from and return to the Eternal as sparks of like na-

ture are produced from a well-lighted fire. Our religion teaches other relations than fatherhood, such as motherhood, brotherhood, friendship, husbandship, mastership, rulership, pervader-ship, protectorship, feedership, and so forth.

Our religion being prevalent in the west long before the rise of Judaism, the parent of Christianity, supplied Christianity with the relation of fatherhood through Buddhism. Islam is afraid of investigating our religion to God. It describes God as an absolute master, terrible and relentless. It strikes terror in the mind of its devotees. But all thinkers will admit that the mind puts forth her latent virtues when basking in the secure lap of the Father-Mother of all the creatures. The practice of religion is delightful in the consciousness of Divine affection. It is His love that inspires hope into our breast. Fear chills the effusion of the heart. It makes us slaves and consequently wicked men. Therefore for our upward march nothing is so beneficial as the idea that we are the favourite sons of God and inheritors of His kingdom.

DIVINE PRESENCE.

UR philosophy teaches the omnipresence of God. It is the cardinal doctrine of the Vedas and the Upanishats that God pervades all, nay, He dwells in the heart of man—*Biddhi twam etam nihitam guhayam*—Know Him to be present in thy heart. Not only our body is His footstool

but He encompasses the whole universe, immense and immeasurable as it is, as will appear from the persual of the Vedic verses; *Paritya bhutani paritya lokan, paritya sarba pradisho dishash cha* —He encompasses all creatures, worlds, quarters and points between them. No religion is so explicit about the everywhere-ness of God. Well, if this truth comes home to us and firmly takes hold of our belief, a grand revolution will take place in our character and conduct. We shall become quite a different being though in the same human form. For instance, we all know that we never think of evil or commit a sin in the presence of our father or mother. All our senses work in the right path before our elders. Our language is never indecent within their hearing. And why so? Because we intuitively believe that we are in the sacred presence of our parents. Well, if it is so with our earthly parents, how can we doubt that we shall cease to do evil the moment we remember that our heavenly Father-Mother is looking at us? A man commits evil in the dark, believing that nobody sees him. He never thinks that God is present there. He may profess the Divine omnipresence with the lips & thunder from the pulpit to achieve victory over his religious opponents; but he has no faith in the ubiquity of the Supreme Being inasmuch as he sins in the dark or in solitary places. With a true religious man, night and day, lonely and busy places, far and near, present and future, thought and speech, sight and

deed are all one and the same thing. He shuns evil in all of them, firmly believing that he is encompassed and watched by the heavenly Father whose ever wakeful eye is never removed from him. Thus to be truly religious, we must believe in God's omnipresence.

PRAYER.

WHATEVER other deficiencies we may have, let us not be wanting in earnestness in our daily prayers, for it is in our prayers that we hope to find the antidote for all our sins and weaknesses. There are many who pray regularly every day, but they unfortunately do not realise the fruits of prayer in their life. Nay there are some who have been praying systematically for the last ten years, and yet they complain that with all their prayers their evil habits have not been rectified, nor any of their spiritual wants supplied. Their devotion is little better than repetition of stereotyped phrases, the dreary performance of a hard duty, whose termination alone is agreeable. So far have their prayers been inefficacious that they have been in the course of time led to doubt the importance and the necessity of prayer itself, and some have even been found to give it up eventually in a spirit of sceptical despondency. It is not difficult to account for this. Such men do not pray in the right spirit; they do not observe those conditions on which success invariably depends. It is not enough that we pray every day and are punc-

tual church-goers ; we must pray properly in order that we may receive what we pray for. It is not the length nor the number of our prayers but the true spirit of prayerful earnestness which ensures their successful issue. Prayer must be altogether real in order that its effects may be real. We should first endeavour to impress the heart with the supreme reality of Him to whom we address our supplications. Nothing is of so great importance to devotion as the realisation of Divine presence before and during prayer. Without a direct consciousness of the presence of the living personal God before and within us, our prayers are apt to become empty appeals to the air, or the laboured soliloquies of the lonely dreamer. As soon as the mind is ushered into His Sacred Presence, a peculiar thrill is naturally felt throughout the soul, and even the hairs of the body often stand on end. Being thus assured that the Great God is really near to hear us, we spontaneously open out the secrets of our troubled hearts, our wants and aspirations, our infirmities and maladies, and all the time we feel that His all-seeing eye penetrates the depths of our minds, and sees every sin in its real colours. The communication being over we throw ourselves altogether upon His mercy and cling to His footstool as our only refuge. We earnestly and importunately implore Him to grant the suppliant's prayer, and look with anxious eyes towards Him that He may

offer a benignant response. At last the glances of His loving eyes shed forth a flood of serene and pure light into our souls. The more we yield to this influence our prayer, which at first was a mere asking, rises into sweeter and deeper communion with God, till we are so completely charmed with the pleasant light of His company that the very thought of separation becomes painful. Every prayer must conclude with something actually obtained, and with the glad hope of obtaining greater and richer blessings in future. Such is natural prayer. Let us judge our daily prayers by such criterion, and satisfy ourselves that we do not address our words for an hour or two to empty space, but that we actually feel first the reality of our Father's presence, and then the sweetness and purity of His company. That is true prayer which saves us from sin and sufferings and gives us purity and peace.—*Keshub Chander Sen.*

KNOWLEDGE.

WO understand religion, the acquisition of knowledge is absolutely necessary. An ignorant man cannot comprehend that fire reduces things to their component atoms, or that the universe is infinite. The ordinary method of acquiring knowledge is to read books with an expert and to study nature. The exclusive study of books is apt to become vain imagination, as is the case with our modern people, who are unable to distinguish between a story and a fact.

Observation and experiment, contemplation and reasoning, humility and love of truth should never be given up. To study Nature is to study God. The diversity of religion is due to the neglect of studying nature. When the difficulty of a language, say Sanscrit, is overcome, Mathematics, Medicine, Philosophy, Vedas, Upanishats with Grammar and Rhetoric, should be studied to our best. We should study these first in Sanscrit and then in English or any European tongue such as French or German. No detail of the subjects to be studied or any particular method can be given here. Suffice it to say that knowledge is the speech of God or the permanent incarnation of God on earth. A man knows God in proportion to the stock of his knowledge. But knowledge does not consist in mere reading and writing. It is information about the laws of Nature.

PROFESSION.

WHOMO follow a profession is not against religion. It is a mistake of some religious teachers to condemn all work & to recommend begging. The hands are made to earn bread for the mouth. To live at the expense of others during ability is not just. The recommendation and practice of beggary found in Sanscrit books originated with the tyranny of despotism. The rights of man were not respected in medieval India. The ancient absolute monarchy of India is responsible for our present ignorance, misery, and stu-

pid thoughts. To remedy the evil, we should learn some art with which to earn our daily bread and live independently. Manu says :—

सर्वे परवशं दुःखं सर्वमात्मवशं सुखं

All dependence is pain, all independence is pleasure. But we should not follow a profession which is sinful. The 7 great sins are killing, stealing, whoring, lying, drinking, gambling and hunting. Their varieties are left to the reader's imagination. Nothing is sweeter than the bread earned with our own hands. If women learn an art, they will not suffer in widowhood. Our division of castes, which were originally four, was based upon the kinds of profession or *varna* ; but now they are mixed up with religion to our great misfortune. Religion does not recognise caste :—

जात पात पूछत नहि कोई ।

हरिको भजे सो हरिका होई ॥

HUMILITY.

THE study of astronomy shows our insignificance. Our world is one of the small planets spinning round the sun. The sun itself is one of the countless stars we see at night. When the whole world is nothing but a microscopical particle in the heavens, what can be said of us? There are many countries in the world taught by geography. They are peopled by millions of men. We are nothing in comparison with them. Such thoughts produce humbleness in the mind.

Pride is a child of ignorance, which is the fruitful source of all sins as is said by St. Pantanjali. A truly learned and religious man is never proud. Humility should not be confounded with servility, flattery, cowardice, poverty, ignorance, helplessness, or sickness, the victims of which are seldom humble. Also, the spirit of haughtiness, the intoxication of power, the cruelty of wealth, the vanity of holiness, the madness of Vedant, and the like ideas that turn us away from the right path of God, should all be abandoned. We should approach our Divine Father-Mother with all the humility of spirit in our daily prayer and meditation. We are not even so great in the presence of God as a lisping child before the learned father. Remember pride goes before fall.

UNSELFISHNESS

ST. VYASA, more learned than whom the world has not produced any man, advises us to do all works without a motive of self interest. We should do all good works for the glory of the Lord. We should not do anything with the view of obtaining a benefit therefrom. For instance, alms should be given only with the thought of relieving the helpless, and not to acquire fame. The regard of others' rights should not be forgotten. Contentment should accompany fullness. The reduction of desires to their naturalness should always be practised. Comfort can be had from the satisfaction of

natural desires, which are feeding, clothing, dwelling, marrying, purifying, amusing, and healing. To collect materials for these requirements beyond their limit at the expense of righteousness and justice, becomes selfishness. To make our circumstances easy and to place ourselves beyond the temptation of sin found in poverty, is no selfishness. The true regard of one's self should never be lost sight of. The degradation of modern India is owing to our unusual selfishness and apish imitation of fat men. The low voice of learned conscience should not be suppressed. The Vedas proclaim :

मागृधाः कस्य खिदधनं

—Don't covet the wealth of any. The present struggle for existence is born of the unjust constitution of society. The restoration of brotherhood will wipe off our suffering. Try to usher in altruism.

VERACITY

TRUTH is God and Truth is nature. What is not found in nature is not truth. A lie has no legs to stand on in nature. To call a day a night, is a lie, for it is not in nature. The exact representation of nature is truth. There is no fear in truthfulness. Truth and sin are not companions. Men often confuse the supporters of truth by associating it with crime. Fearlessness is a great requisite of religion. It can not be obtained without adherence to truth, which is natural to man. No child speaks

falsehood by nature. Animals rarely act falsely. Lying is taught by man, hence his fall. The fall of Adam is a metaphor expressing the fall of man from rectitude. Our scriptures say :

सत्यान्न परो धर्मः

—There is no religion beyond truth, nor a sin greater than falsehood. The complexity of government laws has arisen from the banishment of truth in the worldly affairs. Truth is more needful in religion than elsewhere. We never deceive our parents. Why should we deceive our common Father? God whose eye is never withdrawn from us even for a moment, is never deceived ; but our effort to conceal our wickedness from Him becomes sinful. A felon confesses his crime when caught red-handed. Well, God is ever near us and sees even what we do in the dark. So we should stick to truth through thick and thin. To hide a lie is a double sin. God awards truth with mercy.

PURITY

MANU rightly observes :

अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति ।

विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति ॥

The body is purified with water, the will with truth, the soul with knowledge and

renunciation, and the intellect with spiritual knowledge or wisdom. Bodily purity is internal and external. The internal purity is maintained by the use of vegetarian diet or the food derived from the products of the vegetable and the mineral kingdom whose materials come directly from nature, to the exclusion of flesh, fowl, fish, or any other animal product which has been once animated with life. The reason is plain enough. Carbon and nitrogen and other ingredients of our food, in coming to us through animals are inseparably mixed with their secretions and become well nigh excretions. So when thrown into the stomach, their fumes bewilder the mind and sow seeds of disease. Besides, flesh-eating necessitates the killing of animals and destroys the sentiment of mercy in our mind. The external purity is preserved by taking baths in water, air, sun, electricity, and earth. The use of enema cleanses the colon and intestines. The Turkish bath is also useful once a month. When the will is used to veracity, it will seldom run to untruth. The stock of right knowledge expands the soul, which then is illuminated with the light of God. It is filled with happiness on the consciousness of having performed its duties. The intellect or the discriminating power is able to distinguish right from wrong when it views things from the Divine platform. The smoke of the worldly entanglements shut out truth from our view and clear perception.

ABSTEMIOUSNESS

GLUTTONY is, physically, the mother of diseases, morally, of selfishness, sensuousness, and premature death. When the mind has a great deal of physical work to do, it gets no leisure to concentrate its thoughts on higher things. The mind is one by nature. It can attend to one thing only at a time. But as the terrestrial objects, howsoever dear and near, are destined to pass away from us, it is wise we should sever our connection with them before they leave us to save ourselves the trouble of bemoaning for their loss. Attachment to the worldly objects is a great cause of distraction, which is injurious to the spiritual interests of humanity. It is true that evolution will effect our elevation; but to lie listlessly in the current of physical forces, is to keep us away from the enjoyment of superior knowledge, which but for our want of abstemiousness is within our reach at any moment of life since the dawn of reason. The subjugation of the senses, the power of endurance, patience, and perseverance, the practice of self-denial, the habit of resignation to the will of God, contentment, simple living and frugal food constitute abstemiousness, which was practised by all religious teachers and enforced among the common people by the institution of fasts, charity and various other penances.

Remember the story told by Sadi in his Gulistan of a physician sent by some pious king to

serve in the camp of the Arabian Prophet. Getting no patient to cure for a long time, he went to His Holiness to know the reason why his services were not utilised. Thereupon he was told that the believers ate when they were hungry and then not to excess, but to satisfy the craving. He then said if that was the case, he had no business to stay there, and so took leave of the Prophet for good and all.

HONESTY.

HONESTY is the application of truth to the dealings of society. The difficulty a man finds in entering the world and in commercial transactions, comes from the departure of truth in our dealings. The system of banking, book-keeping, purchasing, buying and speculation are raised on the principle of wringing out money from our fellow brethren with an appearance of legality. If a fair amount of profit be charged on goods, and the customers are just enough to give what is due to the labour spent on commodities, many difficulties and tricks of trade will disappear by themselves. But neither merchants nor customers are determined to reduce their demand of profit to justice and fairness. The all-absorbing idea of making money at the expense of our ignorant fellow brethren and the bewitching charm of business likeness and commercial principles have taken such a hold on the people's mind that they get little time to think of any higher

things which they denominate sentimental and unpractical and fit for dreamers and visionaries. Day and night are employed in finding out clever methods of cheating with the spirit of the existing laws. So long as admiration for rich people and dancing attendance upon them are regarded as the objects of human life, there can be no hope of honesty ever forming any conspicuous part of our conduct in the worldly concerns. Notwithstanding our always racking brains with these harrowing ideas, we do not get more than our deserts deserve. St. Sunder says that we get water as much as the capacity of our vessel whether we dip it into a small well or into a vast ocean. This priceless axiom ought to teach us that we should give up dishonesty and keep foremost in mind the grand adage :

Honesty is the best policy.

ACTIVITY.

IT is well said that a rolling stone gathers no moss, running water clears itself, a key often turned keeps bright, an idle brain is the Devil's workshop, and stagnant water stinks. What is physically true, is also mentally and spiritually true. It is altogether wrong that religion requires the renouncing of natural responsibilities. St. Vyasa says in the Mahabharat that it is impossible to give up all work, we should not commit evil and encourage attachment to the worldly objects, but we should do all work for the glory of God, for we

are His agents on earth. Just as God is ever engaged in the work of creation, preservation and destruction, why should we, the best children of God on earth, be idle and rust in feeding the insatiable desires? Let us chalk out our path in godly work and devote ourselves heart and soul to the completion of it. Have we not read :

There is a star to guide the humble.

Trust in God and do the right.

Physical activity such as bodily work, either exercise agriculture, gardening, tending cattle, or any manual labor with or without a motive of gain, should always be practised to keep the health of the body. Reform books on science, socialism, vegetarianism, temperance, and arts will show all kinds of work. A religious candidate can select what suits his capacity. The study of science, language, philosophy, poetry, music, introspection or *Yoga*, clairvoyance, trance and other mental and spiritual things develop the latent powers of the mind, whose illumination lightens the vista of spiritual region. In this work there is no question of age. We should take up one after the other of these subjects. For instance, having learnt banking and medicine, we can take up the study of Sanscrit at the age of 60. And there is no harm to read Vedant when we are 80 years old. Working strengthens the body and thinking illumines the mind.

KINDNESS.

THE benignity of temper is congenial to the growth of religious thought. Without the gentility of nature the equanimity of mind is hard to attain. The ups and downs of fortune, the toils and turmoils of daily life, contentions and conciliations of society undermine the peace of mind, whose serenity alone is capable of receiving the light of Divine Presence. Kindness, kinship, sympathy, affection, love, compassion, mercy, forbearance, forgiveness, pity, tranquillity, amiability, cheerfulness and other similar qualities of the mind denote the mildness of temper, and are all the fruits of good nature, the *Satwa guna* of the Sanscrit philosophy. The softness of nature is a necessary circumstance of the religion of the heart as opposed to the religion of the lips. The profession of religion is different from the conviction of religion. Often the lip religion is a mere fashion. If one investigates it, he is in danger of being turned out from the society. Religious convictions change the character of a man to better. All his actions shape themselves to fulfill the precepts of his faith. But a professor of religion leads a life often in opposition to his religion. Hypocrites do not possess kindness, which is a characteristic of religion, spiritual and divine.

The religion taught in the Vedas and the Upanishats, which is here advocated, is not to

make a show of, but to elevate the mind and fit it for salvation or the knowledge of God. Whatever, therefore, does not belong to the mind, is not of importance to our religion. For instance, marble palaces, good-looking appearance, perfume, ornamentation, and other things which minister to the pleasure of the senses, are useless in improving the mind. It is the cultivation of knowledge alone that tends to expand it and makes it capable of receiving the Divine Truth. All men who are anxious to know things around them & their own self, must discard the countless faiths of formalities and externalism. If a man prays ten times in a day and tyrannises over God's children, he cannot be said to be a religious man. The evils of the prevalent religions are come from their adulterous connection with the government of countries and the fashions of peoples. The common men believe that religion to be true which is legalised by their ruler. The history of the world shows how the rulers of different countries persecuted the believers of different faiths. To know the truths of religions, we should study their revealed books and the exposition of them by their believers. The religions that have thrust themselves upon us, are Mahomedanism and Christianity. Their doctrines from their revealed books should be tabulated and compared with those of our Vedic Faith. If one hundred doctrines of each be taken and weighed in the balance of justice before the light of science,

it will not be difficult to know to which side it inclines. The teachings of the three religions relating to the following 100 points should be gleaned from their revealed books and then reasoned upon in the mind for guidance or rejection as the conclusion may be:—God, His attributes, justice, locality, action, relation to man, to animals, laws, relation to the world, heaven, hell, revelation, gods, fairies, nymphs, priests, worship, fast, gift, incarnation, prophecy, rewards, punishment, judgment, works, salvation, pilgrimage, idolatry, reading of religious books, bath, food, drink, intoxicants, sacred relics, tombs, incantation, knowledge, prayer, meditation, trade, marriage, polygamy, monogamy, polyandry, sodomy, hunting, sacrifice, ceremonies, ear-boring, circumcision, erecting temples, shrine, mosques or churches, monks, nuns, popes, mission, matter, mind, substance, time, space, causation, philosophy, sciences, introspection, congregation, falsehood, Satan, angels, spirits, the next world, rebirth, life, salvation, war, love, plunder, slavery, concubinage, government, kingship, inheritance, tithes, travel, rights of man and woman, position of woman, education, widow-marriage, taxation, sale of children, flesh-eating, prostitution, militarism, shaving, cleanliness, infidelism, morality, caste, labor, socialism, individualism.

To help the reader we shall touch upon these points in our exposition of the Vedic verses in the progress of this book.

OBEDIENCE

UR scriptures teach :—

मातृदेवो भव, पितृदेवो भव, आचार्य देवो भव

—Honor the mother, honor the father, and honor the teacher. Literally, the adage means—Regard thy mother, father and teacher as thy gods. Nothing can convey the purport of the precept to the recipient in more explicit and more impressive tone than the above expression. The Sanscrit word *deva* attached to the word mother, father and teacher, expresses godliness or righteousness. Hence the precept will stand as honor thy parents in righteousness. A sinful order should never be obeyed. It is a very wise principle laid by nature in us in childhood to obey our elders, else no progress could have been possible. It is the duty of our parents to give us a sound education in our tender years. When our education by the mother is finished, it is taken up by the father, and after that we are placed under a teacher who is equally righteous. It is a great mistake to give our children to bad men to teach. Children are impressed with their bad habits, which are difficult to root out afterwards. Also, true moral and religious principles should be inculcated to and practised before the student. If principles be taught but not practised, he will do the

same in life. It is on this account that persons do not practise in life what they learn in childhood. Our scriptures teach that students should be taught to obey the commandments of God and the law of the constituted authority providing livelihood for them. As it is not in our power that our parents be good, it is certainly in our power that we should be good and teach our children what the Vedas declare. To make our children ignorant of the Vedas and unpatriotic is a great sin in our opinion. No religious book teaches true religion as excellently as the Veda.

सत्यं वद, धर्मं चर, स्वाध्याय मा प्रमदितव्यम् ।

—Speak the truth, do what is virtuous, do not neglect the cultivation and revision of the Veda or knowledge. These principles are eternally true. There is nothing sectarianism about them. Obedience to these injunctions is imperative for the good of future life here and hereafter.

CHASTITY.

OUR ancestors laid a great stress on the chastity of the student or Brahmacharya, which also means the study and practice of the Vedas. This chastity is not to end with the completion of our education. It is continued by monogamy and monthly sexual congress for the purpose of progeny. When married state is abused for the sake of sensual pleasure

and indulgence in it goes to the extreme, a great harm results to the health of the body and the balance of the mind. Marriage statistics show that those who do not indulge in the excess of sexuality and observe their oath of fidelity to their consort or are faithful in conjugal affection, live to a long healthy life and are blessed with virtuous children. The home of men who are faithful to their wives, is full of pleasure. If worldly comforts are added to it, it becomes a heaven on earth. A chaste person is able to think of God with success. He is generally free from disease, which goes to add to his economy. As cheerfulness is the consequence of chastity, he is able to devote his mind with gladness to the work before him, which seldom fails to secure success. All unchaste persons are short-lived and leave widows and orphans to be a burden to the society. Bad books, bad company, gaudy princes, obscene talk, and sinful work should be given up as destructive of chastity.

LOVE.

SPIRITUAL love is the good will to all the creatures of God. It may manifest itself in overt acts of beneficence, or doing good to others, or it may remain in breast as a potential power in absence of its object. Whatever be its state, it is the sunshine of the mind. Its presence infuses the heart with joy, which looks upon all persons as friends and disarms them of enmity.

It begets trust, fearlessness, harmony, union, peace, gladness, energy, courage, friendship and power. The distrust found among the common people is the offspring of the absence of true love. Mere acquaintance and good footing should not be taken for love, which knits two persons in heart. The fear we feel at heart, comes from our internal assurance that persons don't love us. Persons lock their property, because they fear it may be stolen by them among whom they live. The inmates of a house do not conceal one another's things, because love reigns there. Quarrels spring from the sourness of temper, and not from benevolence. Discord is destroyed by love. It is hatred which creates disunion. Love unites. It is a moral or spiritual attraction and cohesion. Under its influence hearts unite with hearts. War takes place where there is no love. Even formal love effects peace between contending combatants. If a man does not love another, he is not glad in his presence. The emotion of love sends forth warm blood from sympathetic heart to all parts of the body and thus produces strength and energy in a person who loves his fellows. A man is discouraged when he meets with no sympathy. Even carnal love has produced heroes. It makes lovers dare inconceivable dangers. To save their young ones, monkeys are known to have faced hunters' loaded guns. It was love in the heart of our women which made them ascend the pyre of their husbands'

cremation. Every body knows that friendship which is true and disinterested, is the child of love. Love and friendship are synonyms. If love evolves energy and courage, it is not difficult to understand it to be a power. As long as a people loves its king, he is very powerful. Let his popularity cease to exist, and he loses all power. And what is popularity but the flow of the people's love for their sovereign? If the love of man is so wondrous, how wonderful is the love of God! The love of God or Truth has overcome the fear of death in the heart of martyrs. Religious men have joyously borne the excruciating tortures of their persecutors. They were burnt to death, praying at the stake amid the blazing fagots. The love existing between the mother, sister and son is the type of spiritual love on earth. It is visible holiness, hope and life spiritual for evermore. To be religious, man must love his fellow-creatures as does God who is Love.

JUSTICE.

THE Greeks represented justice as a woman with a balance in one hand and a sword in the other. The sword denoted that persons unwilling to submit to the decision of justice were punished. Thus it is plain that people want a punisher to force them to respect the rights of others. Now, this is true of the worldly-minded people who imagine that there is no authority above to protect the weak;

whose rights are generally trampled down by them. No religious man will ever bring himself to do it. Believing that all men and women are brothers and sisters, he never thinks of robbing them of their fruits of labour. The Yajur Veda declares :

सा गृधाः कव्यं विवदन्तः

Don't covet another's wealth. When we do no injustice to others, they never injure us, if not positively wicked or fired with a false faith that orders them to plunder others. The well-known saying is, Do to others as you wish to be done by. Some one has well said that the habit of doing good is as catching as its opposite. When benevolent and just persons will multiply, the unjust and oppressive will slink away into darkness. Injustice wherever found should ever be strongly condemned. Terrestrial governments have framed curious rules which they call justice ; but all philosophers will tell you that they are as far from justice as heaven from earth. That they are not founded upon equity or natural justice, will be apparent from the fact, that they are different with different governments, and each government has different laws for different classes under its sway. But we all know that such is not the case with natural or divine justice. Fire burns all persons everywhere. Kings, coolies, trees, cocks and crocodiles, all can be burnt. The sun dispenses life and light equally to all exposed

to his rays. As the laws of nature are our true guides in all departments of knowledge, we should learn justice from her. Brevity compels us to mention no instance of justice as it is as comprehensive as the variety of things man has access to. But the reader can think out definite lines of justice in matters commercial, educational, social, and political. We refer him to the vast literature of political economy, socialism, labor and reforms in general obtainable from America and England.

POLITENESS.

In our intercourse with people good manners are of utmost importance. As man is a social, creature, he can not make progress in solitude which is reserved for communion with God when man has made all possible progress. Our civilisation is born of our society, and not from our individuality. Since living together is a *sine qua non* of our advancement, it is indubitably true that our behaviour towards our fellow men should be courteous, polite, sincere, and brotherly. Politeness or urbanity should be observed not only in our conversation, but also in manners, customs, ceremonies, and all dealings and transactions. It is a mistake to confine politeness to talk and certain modes of address, for then it is degenerated to formality, in which there is often no love or sincerity. Couteousness or civility becomes insipid to the advanced and religious mind. Doing good to

our fellow beings should never be cast overboard. It should be rather the sheet anchor of politeness. The rudeness of barbarians should never be tolerated even towards our enemies if enemies are ever to be found in religion true and divine. The formalities of address to our parents, companions, neighbours, countrymen, foreigners, should always be retained in spite of any amount of familiarity that may be grown between persons. It is a lamentable mistake to give up all ceremonies with the growth of familiarity. It is true in the ignorant world that familiarity breeds contempt; but not so with the learned and patriotic. Politeness should be taught in childhood. It should include etiquette, decency of dress, cleanliness, affectionate speech, persuasive tone, respectfulness, elegant expression, regard to others' interests, amiableness, and obliging disposition.

EDUCATION.

KNOWLEDGE is the luminousexpression of God. Divine light in man is proportionate to the lumination of knowledge. Our scriptures say that knowledge is the third eye. It can see where human vision fails to descry. It can peep into the past and future. Astronomy can predict the eclipses of countless ages. Geology is turning up the forgotten past to our view. Philosophy leads us to the true nature of things.

Science in all its varied departments is showering physical comforts around us. Knowledge is the source of wealth, power, health, love, virtue, religion, pleasure, progress, inspiration, and revelation. The three essential attributes of the Supreme Being are said by our scriptures to be knowledge, power, and action. His nature consists of Truth, knowledge, & infinitude :

सत्यं ज्ञानमनन्तं ब्रह्म ।

Experience proves that knowledge is the food of the mind. Nourished with knowledge, its powers develop to wonder. Deprived of it, the mind rots in wickedness. Knowledge is the light of the mind. With the aid of knowledge, it becomes omniscient; without it, it can not see as much as beasts do. These being a few advantages of knowledge, its impartation to people in general without remuneration constitutes the highest charity as is said by Manu—

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ॥

As long as India was learned, it was happy and free. The disappearance of knowledge from it has brought on innumerable evils; which no legislation and political acumen can eradicate. The only sovereign remedy of all our evils is knowledge and knowledge alone. As knowledge is God, it is a mistake of religion to disparage its acquisition or in any way thwart its spread. It is little knowledge and evil company that cor-

rupt morals of persons, but never deep knowledge and good company, which make man the lord of creation and god on earth. It is a great pity that the insatiable avarice of money induces merchants and traders to traduce the merits of deep knowledge and discourage its propaganda. Knowledge and power have made Europe great and lordly. Their sins are all eclipsed by them. But this golden face of knowledge is not seen by the purblind eye of our selfish and indolent warrior tribes. Without knowledge, man is a beast. Says Chanikya, a great poet and statesman of India :

एषां न विधा न तपो दानं

ज्ञानं न शीलं न गुणान न धर्मः ।

ते मृत्युलोके भुविभारभूता

मनुष्यरूपेण मृगाश्चरन्ति ॥

—Those who have neither knowledge, piety, charity, wisdom, gentility, virtue, or religion ; go about as so many human beasts being a burden to the earth. When knowledge is so much praised by our ancients, is it not a great shame that we should sit idle in the midst of the intellectual development of the world and leave our children behind to be slaves of barbarians and trampled down by the followers of the Devil? We can have too much of every thing, but not of knowledge. The more knowledge we have, the better we will become. And to acquire

knowledge, one source is only open, namely, to educate our fellow brethren. Education should be both mass and individual, that is, it should be given to a great number of persons as is now in vogue, and also individuals should be instructed as in old times. Both religious and secular subjects should be taught. Philosophy and science should on no account be ever banished from our schools, which must be as necessary as temples. Men and women should be equally educated. There is no difference in knowledge as regards the sex. It is ignorance that excludes woman from liberal knowledge. Professional and liberal knowledge should be given to both men and women. America has adopted the system of co-education to equalise the rights of man and woman. The misery of our women springs from their ignorance, which is enforced upon them by men. The problem of the wretchedness of our widows will be solved by their professional knowledge. Look here, men who are widowers, do not suffer misery on that account. In short, knowledge has an inexhaustible store of good for us. If we are wise, we should never rest till we see that our country has a permanent provision for the diffusion of knowledge among our benighted people. Remember, none can know God without knowledge. There is no salvation without knowledge. So educational work is a missionary work. To impart knowledge to people is

to give them bread for life and to save them from the clutches of Satan. Let education be as common and unrestricted as the air.

FEEDING THE HUNGRY.

THE importance of feeding the hungry has been recognised by all faiths, although they restrict it to their own sects. But philanthropy, a sister of religion, extends the virtue of distributing food to the hungry to all people without the distinction of creed or colour. Paupers, old people, orphans, widows, disabled persons, the sick, the unfortunate, the unemployed, the robbed, and the distressed, all stand in need of our supply of food to them. This want of bread has come out from the seizure of people's inheritance by the powerful. God provided for all his children human and animal. But Satan or the ignorance of man disfigured the face of the earth and spoiled the divine distribution of wealth. Now it is very difficult to set the primeval order aright. As it is not likely to be allowed admission by the demon of selfishness, it is much easier to adopt the expediency of distributing food to the hungry. Poor people are afflicted with hunger. If able and fortunate to get work, they support themselves. Count Rumford drove away beggary from Bavaria by opening work-shops, which supplied food to their operatives. Therefore almonries, manufactories, irrigation works,

road-making, agricultural works, gardening, fruit-culture and other useful occupations should be started by the rich to relieve the poor. It sometimes so happens that the rich find it hard to get food, as in war, travel, or misfortune. They deserve to be filled.

WATER-SUPPLY.

IT is a noble custom of our old society to erect stalls to supply water to the thirsty. These water-drinking booths are erected where there is no water. In summer they are constructed at short intervals along roads. Petty traders often start them to promote their custom. An opulent man feels shame to ask for food, but he thinks it no disgrace to drink water at a charitable drinking stand. Thus to give water to the thirsty is one of our duties to our fellows. Not only men should be given water when thirsty, but troughs should be built to hold water for animals. All civilised people make arrangements for the sufficient supply of water to beasts. Water given to beasts should not be impure, or else their diseases will pass to us by milk or contact. Bathing water should be separate from drinking. As water is absorbent, it should be kept covered to preserve its purity.

CLOTHING THE NAKED.

THE want of clothing causes much discomfort. Clothing is a protection against the inclemency of weather. As its want is destructive of life, it is our religious duty to give

clothes to the shivering. Poor men alone ask for clothes. Tattered clothes are the signs of poverty. It is a costly charity like food. But it should not be dropped out, for it is as needful as feeding. Common charity often excludes poor lay men from the benefit of clothing. Religious mendicants alone are generally supplied with blankets. But as religion saves life and as clothing protects it from the rigour of cold, the gift of clothes should be extended to both holy and lay men. It is painful to behold poor people shivering with cold in winter or going without decent clothes in summer. Our kinship with them impels us to cover their nakedness. To find money for clothes to the poor, it will not be felt burdensome if we curtail the expense of lace, embroidery, excessive drapery, and similar other fashions. Under this heading we may include the supply of shoes to poor travellers and others. In our opinion, canvas, grass, cloth, and rubber shoes are more suitable to charity than leathery. Canvas and grass shoes are very comfortable and cheap to boot. Some religious men prefer sandals or wooden shoes in India.

PROVISION OF SHELTER.

WHAT is a house but an overcoat of brick and mortar? When the conditions of climate become intolerable, clothes are not sufficient to give us complete protection against

them. So man has discovered from time out of mind how to shelter himself from the inclemency of weather. It is said that man was a troglodyte before he could build a house. Well, it is thus quite plain that to provide shelter or habitation is as charitable as to give clothes. Generous rich persons make inns for the comfort of travellers. But as they are left to themselves, they do not well serve the purpose they are intended for. They should be placed on the same footing as the European hotels. In towns the greed of the rich has raised many dwellings, leaving little room and money for the poor to start and pass their life comfortably and humanly. So it is desirable that ventilated blocks of buildings should be erected for the residence of poor and houseless persons. It is not bad, rather commendable that some offices provide quarters to their employes. It is very advantageous to the employer. He, as it were, buys up the whole time and person of his employe, besides the use for superintendence or guarding of his servants' family and children who are ever present in the premises. The case of labourers is very distressing. Their dingy cottages and insanitary houses and sunless sleeping places are soon converted into the dens of diseases. Plague which has become, as it were, permanent in India, violently attacks the poor dwellers of dirty slums. If these wretched human beasts be given healthy homes, it will be not only charitable and generous, but a reliable safe-guard against the incroachment of contagious and preventible diseases.

DISPENSARIES.

PHYSICAL ILLS are sore afflictions. There is no counting of diseases. All parts of the body have their particular and general diseases. Each has its separate cure. To learn the treatment of all the known diseases, takes a good many years, and yet after all it is uncertain. No physician can confidently assert his boldness to cure any disease. But what is most useful is the advice of doctors. Under the treatment of experienced doctors the sick are sure to recover soon. As food and raiment are given to preserve life, it is also necessary to arrange for medical treatment. Mental and physical healing both should be used. The prevalent methods should be improved so as to effect cures as quickly as possible. Mesmeric and religious processes should not be discarded, but systematised and carefully applied. For this purpose a town of ordinary size, say, such as contains about a hundred families, should contain at least one dispensary with two or three men and women doctors to look after the health of the people. The rivalry of doctors is checked when they are amply provided with remunerative work. It is the duty of all citizens to support doctors, who are as essential as life. Our modern people degrade medical men, forgetting that Dhanvantry and other sages were Brahma Rishies. We should open hospitals in memory of these great men and assist our physicians in

reviving their science ; but on no account we should encourage quacks. Sound learning is never kept in the dark.

PHILANTHROPY.

DISTRESS in the world is hydra-headed. Poverty, disease, death, strife, war, plunder, fire, robbery, adultery and ambition, all entail some misfortune or other on man. Poverty is the root of all evils. A poor man cannot get sufficient food, educate his children, or secure medical treatment in case of disease. There are cases in which a man suffering from a disease requires nursing, his money or learning affording him little relief. When our beloved persons die, we require consolation to support our sinking heart. Peace-makers are always in demand. To prevent wars, courts of arbitration are in requisition. Who can describe the horrors of plunder on the fall of a besieged city ? Often earthquakes, volcanic eruptions & fires ruin men and reduce them to beggary. With all our precaution, robbery, theft, burglary, deception and violence are rife in civilised towns. Desire to secure women produces many complicated disputes. To obtain fame, many persons are ruined. These and many other instances suggest that there should be societies and persons to comfort the victims of these ills. Lord Howard the Philanthropist visited all the jails of Europe, paid money to many prisoners to purchase liberty from creditors, administered medicines to the

sick, proposed reforms to improve the sanitary conditions of prisons. It is the duty of religion to wipe the tears of widows, to feed orphans, to console the berieved, to advise the doubting, to guide the blind, to rescue women from outrage, to relieve the plundered, to arrange matches of the fallen, to reclaim the apostate, and to effect peace. In fact, religious men should try to make heaven of earth, then and then only can their faith get hold on the heart of the people.

PROTECTION.

NO good can be done in the time of danger. Fear and anxiety attract all thoughts to themselves. No body thinks of religion when he is in imminent danger. Every man takes to his heels. The Devil takes the hindmost. As this state is antagonistic to the practice of virtue, it is absolutely necessary that general protection should be secured by the union of the people. No folly can be greater than to allow disunion and yet to insist on the observance of religion. Modern faiths being based upon the principles profit of or subscription, do not feel the necessity of spreading true religion. Those who pay a certain amount of money earned any how, join a popular sect and create a trust. General protection can only be obtained from compact union. Without truth, permanent union is impossible. Frivolity should be always avoided for the sake

of religion. Almost all religions were very closely united at first, and their vigorous start was due to their members' mutual love and common interest. Just as cows in a forest form a circle enclosing their young ones on the approach of a lion, so we should stand shoulder to shoulder to preserve our natural holiness against the encroachment of Satan and temptations of sin. Religious protection can not come from religious opponents. Whatever protection exists, is dearly bought.

MUTUAL HELP.

THE institution of our castes is the outcome of mutual help. They are now degraded, and their original significance and objects are forgotten. Still some of their duties are noble, as for instance, all members of a caste rejoice at the birth of a child, assist in the celebration of a marriage, bring about reconciliation in case, of misunderstanding, defend their brother when attacked, are responsible for the conduct of their relative, enable a young man to set up for himself and give money to the heir of a deceased man. They take care of their orphans and widows. But now the castes are disunited, and their gatherings are not complete and are often heartless. They have altogether given up their political share. They have now no juries, no schools, no inns, no hospitals, no police no religion. The ancient village communities are

now become a mere matter of history after resisting tyranny for hundred of centuries. Nobody carries his case to the Panchayat of his clan. When the people are divided and in trouble, they fall into vice. Ordinary comforts must be secured before a man can turn his thoughts to religion. Those who have not conquered the beast in them, are not fit to rise to the plane of angels. The modern selfish fashion of individualism in all matters is, in fact, the root of three-fourths of misery and sinfulness. If the people work together without the desire of ruling over their equals, or getting their ease at the expense of others, many sins which religions are tired of condemning, will themselves vanish on the introduction of co-operation in social work. For instance, if all children be regarded as those of a nation and educated at the expense of it, the custom of paying fees, stealing books, telling lies, cruel competition, unequal care, and so forth, will all be swept away.

COMPASSION.

THE cruel sacrifices of the ignorant Hindu priests gave rise to Buddhism, which was originally an uncompromising protest against the religious slaughter of animals. The quality of mercy is extolled by all religions; but it is seldom put into practice. The followers of sacrificing religions always find out some

order or other of their God for shedding the blood of innocent creatures. They give out that the lower animals are *given* to them for food. Then they have written detailed processes of murdering them in their religious books, which they ascribe to God; for, they know full well that they can not be believed without this supreme authority. Mr. Foot, the President of the English Free-thinkers' Association, London, has incontrovertibly refuted this argument of these religions and exposed their pious frauds. The origin of bloody sacrifices in India seems to be in some such way. The Brahmin sages, when preaching their spiritual religion, found the people worshipping stocks and stones and offering animal sacrifices. They advised them to make offerings on auspicious days only, and thus curtailed the loss of life; for, being barbarians, the people could not give it up all at once. Fasts were appointed, in which no flesh was to be taken. They also taught that no other flesh should be eaten than that of sacrificed animals. It was distinctly told to the people that sacrifices secured happy regions but not salvation, which could be obtained only by the practice of meditation in those spiritual or departed souls' regions. Thus the old Brahmins diminished the religious butchery of ancient faiths. Christ disallowed the sacrifices of Moses. Buddha condemned them in India. Thus all the great religious teachers preached

compassion to animals as a necessary condition of religion.

त्यजेत धर्म दयाहीनं । दया धर्म को मूल है ।

Our spiritual religion does not require material and bloody worship, but teaches us that we should worship God in spirit. To offer flesh, wine, sweetmeat, flowers, money, clothes and furniture to God by way of worship, is all popish jugglery. No idol ever eats or drinks. All is consumed by cunning priests.

SUPPRESSION OF TYRANNY.

INDIA which possesses such a rich heritage in its ancient learning—Poetry, Philology, Grammar, Rhetoric, Music, Mathematics, Drama, Philosophy, Logic, Medicine, Chemistry, and other Sciences and Arts—as has surprised the savants of modern Europe, is now a mere shadow of its great name. Its old spiritual religion is now reduced to gross polytheism and idolatry, and its spiritual invocation and contemplation to bloody sacrifices and riotous carousals. The obscene practices and human sacrifices were prevalent a little before the advent of the British. Our sacred places are the haunts of prostitutes. The cumbrous ceremonial is grossly material and highly disgusting. This ruin of our philosophic religion is due to the corroding effects of the

waves after waves of foreign invasions and the murderous internecine wars of rival princes. Our history written by the Europeans bear witness to this statement. The foreign invaders often tried to establish their religion in order to reconcile the conquered people to their alien rule. These new converts always sided with the foreigners, who were thus secure in their newly acquired territory. Our religion was defaced and new gods and hierarchy were introduced. As there were many invasions, and there were many religious sects among the conquering barbarians, there sprang up a rank variety of denominational creeds among the already numerous sects of the ignorant Hindus, who thus became a prey to their own priests and princes and their foreign conquerors and religio-political preachers. We now know that there was no religion both among the vanquished Hindus and among their new masters. The greed of gold and hunger of land were at the bottom of their policy. At this advanced age their religions look very ugly. All their gods, angles, devatas, heavens, and incarnations were the hollow creations of the idle imagination. There is neither the Mahomedan paradise teeming with *houries*, nor the Hindu Swarga enlivened with *apsaras*. No priest is able to prove their existence. For these falsities, they have ruined our spiritual religion. It is now very difficult to save our people from the snare of the Devil. What a tremend-

ous work Swami Dayanand Saraswati had to do in reviving the Vedic Faith, in which there is no idolatry and material worship. Hence it is our primary duty to resist tyranny and to take such measures as are efficient in averting similar calamities in future. If the lamp of knowledge is not extinguished, it is hoped that it will show our people the horrors of conquest and the invaluable advantage of an impenetrable phalanx of union and the suppression of internal differences in the time of common danger.

MAINTENANCE OF PEACE.

IT is said "Blessed are the peace-makers, for they shall get the kingdom of heaven." The Veda gives whole chapters for recitation on this most important subject of peace, called Shanti in Sanscrit. There should be peace among men, animals, and inanimate creatures. The reason of absolute peace is apparent; for, when doing a work however easy, we try to keep off all disturbance. When a tailor threads a needle, how calm and composed he becomes! In fighting and in tension of feelings, no great work can be done. Spiritual work, that is, holding communion with God hidden in the deepest recess of the heart and diffused in the subtilty of ether, cannot be successfully performed amid the bustle and commotion of battles and conquests. What is true of one man, is

true of nations. If they want to rise spiritually, they must maintain peace at all cost. Properly speaking, there is no real gain in war. The victor plunders the property of the conquered. No new wealth is added to the stock of wealth of the world, as is done by agriculture and other productive arts. Religion and science have been the results of the peaceful work of saints and savants. As these are real blessings, their authors are truly benefactors of mankind. Their example should be followed. Raiders, conquerors, plunderers, and others of the sort, whether individual or a host, are a curse of people. They will cast them off as soon as educated. There will be no war, if kings do not incite their people. There are no doubt petty quarrels; but they are soon settled. Wholesale horrible massacres of mankind were perpetrated by conquests. Therefore all men should join in universal peace on earth.

PROVISION OF LIVELIHOOD.



SANSCRIT proverb says :—What sin is there that a hungry man would not do?

विभूक्षितः किं न करोति पापम् ।

Charles Lamb liked to say grace, not before dinner, but after it was over. A hungry child does not hear anything or look at it. The

poor stand at the church door, anxiously waiting for the egress of the congregation engaged in prayer. The prayer of the hungry is not sincere, not because he is not a good man, but because the physical cravings of his body get an upper hand over the tranquillity of the mind. It is like the barking of a dog which can only be silenced by giving it a few crumbs of bread. The physical needs must be supplied before we can attend to the voice of silence proceeding from the sacred temple of God in our mind. There are many means of living, but they are taken possession of by the strong, who reduce the weak to slavery and then live upon the fat of the land. Hence there is a crying need of developing the multifarious sources of livelihood. Our agriculture, trade, manufacture, and other calling. are in want of a great deal of improvement. Such a fertile soil as is that of India, can hardly be found in the world. Where can 400 millions of luxurious customers be got even when our trade is confined within the bounds of India? A journey through the country will reveal the burning fact, that the raw material produced in India is so much that our manufacturers can supply the physical comforts to the wide world. History tells us that Arabia became rich, when it had the Indian trade in its hands. Persia was studded with gems, when it ruled over a part of India in the days of Darius. Lanka was made of gold

when Ravan was the sovereign of the Deccan. England is now flooded with gold in consequence of its Indian rule. So we should try to get all our means of livelihood into our hands, that we may be filled and then think calmly of God, our Common Father.

COMPOSITION OF QUARRELS.

WHO that is able to think does not know that India is honey-combed with quarrels and contentions. Brothers are flying at the throat of brothers. The Mahomedan period of Indian history relates many instances when one prince joined a Moslem ruler and brought his foreign soldiers to kill another who governed his father's state. If there be no English courts of justice, the Hindus will kill one another. There is no end of quarrels among them. There are quarrels of honour, of castes, of marriage, of division of property, of love, of sodomy, of wrestling, of trade, of keeping the mustaches erect, of salutation, of eating, and God knows of what else. When our women fight or quarrel, the war of abuses prolongs to several days. At appointed times each combatant returns to her battlement to fire at the other. Our speech is saturated with quarrelsome words. Then there are moral-corrupting jokes and festivals, which give innumerable occasions of provocation to disputes. Now to put an end to this sad degradation of

our people, tribal committees or religious societies should take up the subject in their hands, and when they come to know of any misunderstanding existing among any members of their community, they should at once proceed to bring out reconciliation. The elder of tribes or castes will be able to restore peace, as their authority is still held in some esteem, and the growing sense of the educated will further develop and strengthen it. This settlement of disputes among themselves will be of great material advantage to us. It will open a new source of earning livelihood. So much work will start into being that our men will get no time to sin. The present idleness consequent on the usurpation of our work by others, will evaporate and leave our brains clear to meditate on the glory of God.

GUARDING OF LIBERTY.

THE face of liberty is so beautiful that that of the most comely woman becomes dark before it. It is even brighter than the disk of the sun. If once we see it, we shall be charmed with it and then sacrifice our life to secure it. Liberty forms the circle of glory round the face of God, as it does in a picture of Lord Krishna. In the sunshine of liberty, new life springs up in the otherwise dead people. Science could not grow in Europe till liberty was purchased with the blood of the children of

knowledge. Bruno and Galileo were butchered by papacy. Copernicus durst not in life time bring to light the helio-centric theory of astronomy. In India, Bukhtyar Khilji set fire to a Sanscrit library whose volumes heated the baths of Pathan prostitutes for months. Thousands of temples and convents were burnt to ashes with their countless books and museums. Those who know what liberty is, are not astonished at this savagery on the disappearance of liberty from the sinful plains of India. The departure of liberty had commenced in the time of Maharaja Bhartrihary, whose song of liberty is worth reading and committing to memory. Here is a stanza of it:—

गंगा तरंग काशी कर शीतलानि,
विद्य धरऽमुशित चारुशिला तलानि ।
स्थानानि हिमवतः पलयंगतानि ॥

परपिडना मनुष्याः

The Maharaja laments over the selfishness of the people, which destroys liberty.

Thomas Paine who sings of liberty. He was, one of the Pioneers of the American Republic thus sings of liberty:—

Hail, great republic of the world,
The rising empire of the west ;
Where fam'd Columbus' mighty mind inspired,
Gave tortured Europe scenes of rest.

Chorus.

Be thou for ever great, for ever great & free,
The land of love and liberty.

Beneath thy spreading mantle vine,
Besides thy flow'ry groves and springs,
And on thy lofty, thy lofty mountain's brow
May all thy sons and fair ones sing,
Be thou for ever great, &c.

From thee may hated Discord fly,
With all her dark and dreary train;
And whilst thy mighty, thy mighty waters roll,
May heart endearing Concord reign,
Be thou for ever great, &c.

Far as the vast Atlantic pours
Its loaded waves to human sight, { shine,
There may thy starry, thy starry standard
The constellation of thy right.
Be thou for ever great, &c.

Let laureates sing their birth-day odes,
Or how that death, like thunders, hurl'd;
'Tis ours the charter, the charter ours alone
To sing the birth-day of a world.
Be thou for ever great, &c.

May ages, as they rise, proclaim
The glories of thy natal day;
And restless Europe, from thy example learn
To live, to rule, and to obey.
Be thou for ever great, &c.

The English rule has brought this liberty to
India, where it has been unknown for ages.

OUR GOSPEL.

E now to proceed to take a cursory view of our Vedic Readers, which are intended to enable our readers to commune daily with God after our great holy men, who sang the glory of God in the Sacred Volumes of the Vedas.

The meanings of the Vedic verses given in the Vedic Readers are literal, so that the understanding of the text may be facilitated to an ordinary acquaintance with the Sanscrit language. A little knowledge of the English language or Hindi will make out the sense with a little patience. When three or four readers are mastered, many words will be learnt to encourage the reader to prosecute his study of the Vedas. If Dr. Bhandarkar's First and Second Books of Sanscrit, which give a sufficient knowledge of Sanscrit to make out the commentaries on the Vedas, be also studied along with these books, a short time will show a great progress. After finishing Dr. Bhandarkar's books, Pt. Tara Nath Tarkvachas paty's As hubodham Viyakarnam (a guide to Pahini) may be taken up, which will enable the reader to read Panini himself with the help of the Kashika. This course can not take more than two years for a person who has no anxiety to muddle his brain.

FIRST VEDIC READER.

PRAYER AND GOD.

1. The highest aspiration of the refined human heart is to be perfect after the Lord, who is the source of perfection. God is the Light, energy, power, life, thought and mercy; our mind craves for these Divine attributes. We approach our Father to the extent we possess these angelic qualities.

2. The protection of our body, the gift of life, the blessing of piety being in the hand of God, we pray for the blessing He thinks fit for us to make good what is defective in us.

3. God is our Father, master, king, destroyer of sin, and benevolent creator.

4. He is our Friend and judge, being omniscient and the Great Ruler.

5. We bow down to His feet, He is Great. We should confess Him to be our Overlord. We ask His protection for us and for our teacher of knowledge.

6. God the Creator takes off our evils and gives whatever He thinks most beneficent to us.

7. God has got many names in virtue of His innumerable attributes, such as Agni, Indra, Mitra, &c. Though one and only, He is

regarded by the learned as existing in various ways.

8. He is all-wise, the First Cause, the sole Lord in virtue of His Almighty and gives wealth to all.

9. He showers blessings around us and gratifies our inmost righteous desires.

10. He is the Light of the mind and dispels the darkness of ignorance, sin and sorrow.

SECOND VEDIC READER.

WORSHIP OF GOD.

1. When we enter into communion with God whose speech is knowledge, He instils truth in to us, sheds His life-giving sunshine around us, and gives us wealth.

2. He is our Judge, and the Eternal Truth, He gives us our portion.

3. We invoke Him as the Father, King, Eternal, All-pervading God, for our protection being our Maker, and All-pervading Lord.

4. We invoke Him the Great Lord, so that all our people may be happy.

5. He gives us blessings, being our Judge Ruler and Father.

6. He promotes our knowledge and virtue to enable us to give away our wealth for good works.

7. Let us make a covenant with God and ask Him for strength to keep it, so that we may be aloof from falsehood and obtain Truth.

8. All the creation, whether in heaven or on earth, has all come into being from Him, the Alpha and Omega of all.

9. Though He is great, pervading all the universe with its teeming life, yet He is at hand, resplendent and manifest in our heart.

10. Also, the universe reveals and glorifies Him.

11. He is the Most High. The sun rises and sets in Him.

12. He is the Maker of Light, which guides us, and is the ship to ferry us across the ocean of the worldly troubles and tribulations, so to sav.

13. He sustains all that lives, breathes and moves in the world, being all-powerful and existing everywhere.

14. We adore Him at evening and morning, being the giver of happiness, spiritual wealth and health.

15. May He be gracious to us everywhere on land and water.

THIRD VEDIC READER

HOLINESS OF CHARACTER.

1. The holiness of character is a *sine qua non* for communion with God. It is to a great extent in the power of man, but not entirely. Hence His help is to be sought. God cleanses us of sin, sanctifies our earnings and surroundings which tempt us to sin.

2. In agriculture, in journey, in acquiring wealth, we are liable to sin, so we should invoke God when undertaking these and other worldly concerns.

3. Our leaders should take us to good, and not to evil. God may also sanctify them, that they may not fall into temptations.

4. It should be our constant thought to consider ourselves in the hand of God, as were our religious teachers, who worked for the glory of God.

5. We have full confidence in His all-purifying power, as His glory fills all.

6. He is not only omnipresent, but also omniscient, so He is able to make us holy.

7. He can carry us safe from among our enemies, which are various temptations and sins, as a ship carries us dry across a sea.

8. With His help we remain spotless in the midst of evils, and He lands us on the happy shore of heaven, as a ship lands people on the shore of their destination.

YAJUR VEDA, CHAPTER XL.

KNOWLEDGE OF GOD.

It is an Upanishat, that is, a book treating of the knowledge which enables the reader to realise God, which is salvation.

1. We should know that God is everywhere, so we should practise renunciation, and not covet the wealth of others. 2 We should rather work with our own hands, which prolongs life and saves us from sin. 3 But those who do not do so and are hypocrites, suffer misery as a man thrown into a dark dungeon. 4 The person or soul who lives working, becomes more energetic than the will and the master of the senses, which do not charm him with their pleasures, rather he regulates them, and he is calm and composed, God reflects in him the knowledge of nature. 5 For, God is present in the mind and never departs. He appears to be far to the ignorant and near to the wise, for He is within all and outside all. 6 So when a man sees God in all and all in God, he becomes wise. 7 And when he is convinced of the Oneness of all with God, all cravings and sorrows depart him inasmuch as he sees nothing but God everywhere or the Unity of Being. 8 The Supreme Being is holy, incorporeal, undivided, intelligent, self-existent, and creates things from eternity. 9 Those persons who believe in non-creation, roll

in darkness, and they who are absorbed in the creation or world, are sunk in greater darkness. (Non-creation or Nothing, *i.e.*, God never created the world, or materialism.) 10 For, we have heard from the sages who described to us the knowledge of God that He is different from the creation and different from non-creation or nothing. (God is the Being; but not the objective, reality nor is He non-existence.) 11 He who has ascertained what the creation is and what destruction or non-entity, is overcomes the dread of death, for he then knows there is no such thing as death, there being one immense Supreme Being; and realises his immortality in virtue of the evident fact of the creation. He becomes positively certain of the continuity of his life, for there is nothing but life, and regards the dread of death as a ghost, for such a thing as death is not found in the empire of God. 12 They who believe in nothing, are in the dark, and they are in still greater darkness who are buried in the pleasures of the creation. 13 The sages who described the Being to us, told us that It is different from the phenomenal creation and from non-entity. 14 He who knows both the creation and non-creation or nothing, becomes free from the fear of death in virtue of his knowledge, that nothing does not exist, and realises his immortality from the evidence of existence, of which he is a part. 15 The vital force is not a non-entity, that is, it is immortal, and the body is re-

ducible to dust. So thus assured, we should think of God, as in the God-idea we become conscious of our immortality, and we should also think of His work as the proof of His existence. 16 We should thus pray : O Divine Fire, lead us to spiritual wealth by Thy virtuous path, as Thou knowest all the worlds, and take off the stain of sin from our heart, so that being holy, we may be able to bow before Thee, the most holy, for ever & evermore ! 17 The face of Truth is veiled with a golden screen, *i e*, God is behind the world which produces wealth. The soul which is on the sun, is I am. The souls come to the world by the rays of the sun. God is Great and External !

FOURTH VEDIC READER.

LOVE AND PURITY

I. A religious man should look upon all as his friends, for without love the practice of religion is next to impossible.

2. (1) Physical purity is also needful in religion. God the Father who is the master of cattle, horses and other kinds of wealth, can make us affluent so as to be above the pain of want. (2) This purity can be effected by water, rays, medicine, and thought. (3) The father God averts all evils and dwells in the heart. (4) He gives us happiness, He is great, and He possesses all.

MONOTHEISM.

3. This beautiful hymn is sufficiently explained in the metrical translation. It may be begun with the last line, that is to say.

Whom shall we worship with devotion ?

Him who holds the heaven and earth in his power, &c.

Note.—This hymn is generally given as a proof that the Vedas teach Monotheism. It describes God who has made the heaven and earth and all that is there.

(1). It is a burning question in the religious world : Whom shall we adore ? The Veda answers it in this hymn. We should worship God who exists from all beginning, is the creator of the world and the sole protector, and who holds heaven and earth in his power ; (2) who gives us life, strength, and whom the world worships and obeys, and whose shadow is immortality and death ; (3) who governs all sentient creatures and is the king of the world, ruling over all ; (4) who is the owner of these mountains around us, who is proclaimed king by these rivers and oceans about us, and whose arms are these boundless quarters ; (5) who lights the sun, solidifies the earth, establishes heaven, and sprinkles the firmament with stars ; (6) whose protection is sought by the heaven and earth which reflect His power, and from whom the sun comes out ; (7) who pervades all nature pregnant with universal seed and is the life & soul of gods ; (8) who watches the heaven and earth, producing the diversity of the world, and is the Great God of gods ; (9) who does

not destroy us, rather produces the world and the heaven, whose law is truth and makes the beautiful nature. (10) Pray to him: O Lord of hosts, there is none but Thou art the overlord of all the world! We give up all evil desires never to get them. May we become the master of wealth and spiritual knowledge!

DIVINE GRACE.

4. (1) O Lord, the asylum of all, may our entry into the world be diseaseless, give us the means by which we may obtain Thee. Our cattle and birds may all enjoy peace. (2) Lord of the world, be our means of crossing the ocean of the world, bless us with the possession of cows and horses, and make us staunch in Thy friendship, and treat us as a father does his children! (3) May we all live together by Thy power expressed in us! Protect us in heaven and earth and give us happiness!

NATURE AS GOD'S CAMMANDMENT.

5. It is desirable that Nature which offers us residence, should also afford us protection. It is constant in all its countless changes, (2) it is full of motion and change, but progressing towards God. (3) It showers blessings around us in abundance and favours the person who follows it. (4) It makes good persons famous in the world, produces vegetation and supplies food to all, intellectual and physical.

UNITY OF GODHEAD.

6. There is but one God and not two, three, &c. He sees all, all exist in Him, He is merciful, He is one and one only. All the worlds and gods are one with Him.

SPIRITUAL WORSHIP.

7. We should invoke God in our mind as our Friend, leader, protector, father, and lord of speech.

8. He takes off all fear from us in all quarters.

FIFTH VEDIC READER.

YAJUR VEDA, CHAPTER XXXII.

GOD'S POWER.

1. The Supreme Being is everywhere. He is called variously according as the people see Him in the world, such as Agni, Adittyā, Vayu, Chandrama, Shukram, Brahma, Apa and Prajapati. 2 He gave birth to life, which twinkles in the eye of man. He shines as electricity, and He is limited nowhere. 3 There is no likeness or measure* of Him whose name is Great Glory; as is shown in the verses beginning with *Hirmyagarbha*, *Mama hinsit*, and *Yasmanna jata*. 4 This God pervades all quarters. He existed before. He is inside all He is manifested. He will be manifested, nay, He dwells

* Image or idol. This verse is quoted to show that the Vedas forbid idolatry.

in every man, being omnipresent. 5 There is nothing beyond Him. He pervades all the worlds. He is the Lord of creatures ; He is delighted with His creatures ; He manifests His power in will, life, faith, earth, water, fire, air, ether, senses, thinking, food, energy, truth, law, locality, name, whose origin is in Him alone. 6 He has lighted the sun, condensed the earth, created pleasure, is the maker of the stars in the sky. 7 His protection sustains the heaven and earth which follow His will, and from Him the sun takes its being 8 The learned find Him in their heart. In Him the whole world is sourced. He is the warp and woof in all creatures. All come out from and go into Him. 9 A learned man should describe God, who is eternal, and who is seated in the depth of the heart, where He is revealed in three aspects, and that person is the greatest of all who knows them. They appear to be His *knowledge, power, and action*. With these three attributes He works in the interior of all beings. The rays of His knowledge create our faculty of recognising truth and consciousness, the warmth of His power produces our life and strength, and the stimulus of His action excites our tendency and activity. This triple influence of God keeps our machinery in work. When it is withheld, we fall down dead and follow its course in other directions. 10. He is our Relative or benefactor, creator. He knows all the worlds

where gods enjoy immortality and live in peace in the third state or perfection or God's knowledge, the other two being represented by gods (power) and by man (action). 11 He is over all, nothing in all quarters is without His presence. He shines in our self which is Truth. 12 Having manifested Himself everywhere and established the Truth, He watches over it. 13 We should ask of God the best understanding of His power, which is wonderful and desired by the soul. 14 This power of understanding is enjoyed by gods and elders. He gives it to those who seek for it 15 Being our Father, He gives us the gift when we beg it of Him. 16 Let the Brahmins and the Kshatriyas enjoy the blessing. Let the gods help us to the best wealth. We should sacrifice ourselves for the possession of it.

YAJUR VEDA, CHAPTER XXXVI.

VEDIC MORALITY.

1. Our speech should be as learned as the the Rig Veda, our will as sacrificing as the Yajur Veda, our life as harmonious as the Sama Veda, our eyes and ears equally virtuous, and our strength of speech, will, and life as described in the Vedas.

2. We should pray to God to remove the defects of our eyes, heart, will, and other evil tendencies, so that we may be acceptable to

Him who is the Lord of the universe. 3 We should meditate upon the glory of God which shines in our mind. 4 We should find out the means which may secure us the good-will of God. 5 He gives us food and spiritual wealth which ever endures. 6 He is ever our protector, and of the pious and philanthropists.

2. It is wonderful how God protects us and makes us happy and gives eternal wealth to holy men. 8. He rules over the universe and blesses our men and animals. 9 God is our true friend, benefactor and judge. He is great and everywhere and almighty. 10 When He is kind to us, the wind blows agreeable to us, the sun gives us genial warmth, and the thunderstorm is turned into fertilising rain. 11. He makes our days full of happiness, our nights full of ease; lightning, fire, water, electricity, land, plants, all become favourable to us when He smiles on us. 12 He is our mother, who supplies us with all comforts. 13 His grace gives us commodious houses and makes our life pleasant. 14 With the grace of God, the whole nature becomes favourable to our great glorious vision of God. 15. It gives us that felicitous temper as mothers do their children, which is productive of the greatest good. 16 We get that energy which is divine and creative. 17 When He is gracious, all become favourable to us—the sun, firmament, earth, oceans, herbs, plants,

gods, knowledge, in fact, all, even peace itself. We should look upon all as our friends, and God will make all else favourable to us. 19 Such a course leads us to the presence of God, who dispels our ignorance. 20 God removes our sins, illumines our mind, and suppresses the wicked people. 21 We should adore this Great Being, who shines in electricity, thunder, and works everywhere. 23 He makes plants agreeable to us and disagreeable to our enemy. 22 He dispels our fear from all places. 24 His eye is ever on all of us, and gives us chance, if virtuous, to live happily for 100 years.

SIXTH VEDIC READER.

1. We worship Thee, the Lord of hosts, of valuable objects, of treasures. O my Rest, I approach Thee, the protector of the life in the womb, with all humility! 2. Accept our prayer expressed in the varied metres of the Vedas. 3. Accept our love expressed in melodious verses. 4. We follow the footsteps of the seven powers—five senses, will and intellect—sanctified and engaged in good work.

MARRIAGE VERSES.

1. The bridegroom says to the bride: I hold thy hands in mine and make a sacred covenant that we live as husband and wife faithfully till death, before the Lord, the judge, the parents, the king and the servants.

2. By faith you are my wife and I thy husband.

3. It is the Lord who has given thee to me. May He protect thee and bless thee with children!

4. The Lord has given us fine clothes. With His and learned people's sanction we enter into the work of the world and our homestead. God may bless thee with children like the rays of the sun!

5. Let the natural objects, God, physician, surgeon, teacher, people, all be kind to us!

6. In consideration of the good of our family, I marry you, removing all obstacles in the path of righteousness. I shall make no secret of anything from thee, and work together with thee as friends.

Note—These verses marrying couples pronounce at the ceremony; but as they do not know them, priests read them. So to learn them before marriage, will be an improvement. They should be pronounced by both the bride and the bridegroom, after which all the guests pronounce their blessings on them.

YAJUR VEDA, CHAPTER XXXI.

DESCRIPTION OF GOD.

1. God's power of thinking, seeing and moving is boundless. He encompasses the earth

and yet dwells in our heart. 2. All this universe is in God, whether past, present or future. He is the Lord of this life which is produced from food. 3 All this universe is His glory, but He is greater than all the innumerable worlds. The visible is but, as it were, one fourth of the invisible which is eternity. 4 He is beyond the universe, which is produced from a particle of His glory. 5 Thence came out life in all variety after the production of the heaven and earth. 6 He then produced food, animals of air, forest and towns. 7 Then He made the Vedas, Rig, Sama, Chands and Yajur. 8 He produced horses and those which have double teeth and sheep and goats. 9 Sages and saints worship Him in the heart, revealed in all His power. 10 What was their idea of the Deity they meditated upon? What was His mouth, hands thighs and feet? 11 The Brahmanas are His mouth, the Kshatriyas His arms, the Vaishyas His thighs, and the Shudras His feet. 12 The moon is born from His will, the sun from His eye, the air and life from His ear, and fire from His mouth. 13 the firmament from His navel, the sky from His head, the earth from His feet, the quarters from His ears, and then the worlds were thought of 14 The materials of the worship gods employ to worship the Deity, are the spring for ghee, the summer for fuel, and the autumn for offering. 15. The sacrifice of the gods or learned men extends to the seven planes of

existence and 21 categories, and their offering is the animality of human nature. 16 Learned people worship God in the mind, the place of sacrifice. Their acts are then followed by ordinary people. They obtain salvation which ancients enjoy. 17. God exists from beginning. He takes materials from nature, and makes forms, which are intelligent. 18 I know this Great Deity as glorious as the sun & beyond the darkness of ignorance. Man overcomes death by knowing Him, for there is no other path to salvation. 19. The Lord of creatures exists in all. Tho' unborn, He is manifested in many ways. The wise alone know where He lives. In Him exist all the world. 20 He shines in gods, whose leader He is, and before whom He was manifested. Salutation to the Affable Being! 21. The senses reveal the soul, which is beautiful, and which existed before. Whoever knows the soul, masters the senses. 22. Thine is the glory, Thine the world, the day and night are Thy sides, stars Thy form, the Gemini Thy mouth! Will that I may know the world!

GOD, THE MAKER OF THE UNIVERSE.

UNITY OF GOD.

1. The omniscient benefactor, who has created all these worlds, is our Father, dwelling in the heart. Having a desire to make the world

for the good of all, He sent His energy to the inert matter in the beginning. 2. It may be asked, At what place, out of what cause, with what process has the all-seeing Creator made the earth and woven the web of the heavens with his power? 3 It is replied that there being but one God, he has his eye, face, hand, and foot everywhere. He has made them himself, being one only, and sustains and moves the heaven and earth with his own hands and feet. 4 It is further asked, What kind of forest was it, and the tree out of which the heaven and earth have been made? The philosophers should ask of their own mind, Who is it that holds and governs the worlds? 5 It is past our understanding, so we should pray to God for this knowledge. O Maker of the universe, teach us about these worlds, superior, middling & inferior, which Thou alone bringest out, and which glorify Thy power. O Maker of The universe, thou art apprehended by devotion and invocation. Thou thyself sustainest the heaven and earth. We people are stuck with astonishment at the stupendousness of Thy power manifested in nature, to understand which, O Lord, make our intellects illuminated like the sun. 7. To know the worlds, which is the primary object of man, we should invoke the Divine Spirit in us. He is as quick as our thoughts to come to us for our help ; for He graces all the worlds with blessings and protection, being the sustainer of the universe and doer of good deeds.

SEARCH AFTER GOD

1. When people miss, say, their cow, they set out in search of it and go on its track by following its foot-prints. But when they reach the place where the foot-prints end, they find their property and enjoy it. In like manner, the wise seek after God by observing the natural objects which are, as it were, the foot-prints of God, and continue their efforts till they are satisfied in their research in material things and in the domain of the mind. 2. In our search after God, we should as strictly follow the Truth undeviatingly as the earth does the sun, for the world is sourced in God or Truth which makes and develops it by actions and interactions. 3. Truth or God is delightful like health, raining clouds, cooling water, the carrying horse, and purifying ocean. In other words, the knowledge of God fills the mind with as much pleasure as we feel in the time of health, when a light shower falls in a hot sultry day, when a traveller in a desert under the burning sun meets a cooling stream to quench his thirst, or when a weary man is put on horseback in his wearisome journey; for God is like the ocean which receives rivers and rivulets from all sides and purifies their dirty water. In the same manner, God when invoked and excited in our heart, satisfies all our desires which are related to the primary object of human life, that is, to become omniscient and godly. 4. For, God is our life, as

fire is of waters which are fluid in virtue of their being pregnant with fire. He loves us as sisters do their brothers, that is, God is holy love like the love existing between brothers and sisters. We should love Him as rich men love the king who protects them in their possession of wealth. Also, God when He fills us, purges away all our sins, as the fire fanned with winds burns down all noxious growth and malarious germs in a done and swampy forest. 5. We should not believe that God is like the manifested dead phenomena of the material world. God is living like the calf in the womb of a cow or a swan when it dives into the water of a lake. He vivifies us and sensitises us with His wisdom and inconceivable power and is known by means of knowledge alone. He is in us like the principle of vegetation in plants, living, acting, renewing and animating.

INVOCATION OF GOD.

1. We should do good works, and so arrange as to be surrounded with good, unalloyed with evil, from day to day. 2. Let our power of understanding be improved, generosity be like that of gods or unselfish, love as of learned men, and life righteous. 3 We should have affluence, amity, good name, dexterity, constancy, justice, virtue, tranquillity; health and the grace of God. 4 Our environments should be agreeable and promotive of our holiness, such as salubrious climate, fertile land, agreeable

sun, rainful clouds, vigorous vegetation, and efficacious medicine. 5. All these favourable conditions prepare us for the descent of God's grace and light. We invoke Him who is the Lord of material and spiritual worlds for protection or salvation, for God alone is salvation, knowledge, and happiness. 6 He gives us spiritual wealth, joy, peace and happiness. 7. When the godly qualities are possessed by us and all of us are in the favour of God, our people are naturally holy, experienced, learned, veracious, thoughtful, glorious, and happy. 8 So in all our life, we should hear what is good, see what is good, and do what is good ; our bodies should be firm in benevolence, we should enjoy life and devote it to the service of God. 9. God makes our old age happy, and blesses us with relatives and children, and causes us no grief. 10. For, He is everywhere, in heaven, firmament, father, mother, son, gods, senses, past present and future. When God descends upon us, we see nothing but Him everywhere and are sanctified and illuminated.

SEVENTH VEDIC READER.

UNIVERSAL PEACE.

THIS beautiful hymn is a prayer for peace throughout nature, without which the Vedic religion or the religion of love can not be successfully practiced. We shall not here translate the names of God and angels.

1. May Indra and Agni give us peace and means of protection, Indra and Varuna food and peace, Indra and Somain crease of prosperity and peace, Indra and Pusha power to obtain food and peace.

2. Let prosperity, fame, ministry, government, glory of administering impartial justice, judges, all promote peace.

3. May the Upholder, seer of our virtue and vice, fertile land, the earth, mountains, the prayers of the learned, give us place.

4. May light, fire, sun, moon, asterides, stars' good deeds of virtuous men, vital air, be all promotive of peace or Shanti.

5. Let the ancient heaven and earth, firmament, herbs of the forest, electricity, the Lord of stars and constellations be peaceful to us.

6. Indra with Vasus, Moon with 12 signs of the Zodiac, Rudra with 10 vital airs, the Creator with all his powers may listen to our prayer in this worship!

7. May Soma, Brahama, the earth, worship, the means of worship, creepers, altar be all helpful to our peace and happiness!

8. The all-glorious sun, the encompassing quarters, the immovable mountains, the flowing rivers, the surging sea, may tend to our peace and comfort.

9. The eternal God with his laws, good men, Vishnu, God the protector, water and air, may all be favourable to us!

10. The creative and protective Sun, the beautiful dawn, clouds, fields and cultivators may contribute to our happiness!

11. The learned, knowledge with intellect, worship, charity, rain, terrestrial water, may all be full of peace and comfort to us!

12. The lovers of Truth, horses, cows, virtuous heroes with their well developed physique, and forefathers or ancients may all be kind to us!

13. The unborn, absolute God, destroyer of sin or Satan, ocean of mercy, our helper in the day of trouble, the protective power of the learned may all give us peace and happiness!

14. This new hymn of prayer may be acceptable to Adittyas, Rudra Vasus, who are learned people, and the holy spirits in the heaven earth, and firmament may also listen to our this new prayer!

15. May they give us great power of invocation to day, who are communers with gods, who are saints and worshippers of God, the saved, the learned. O great beings, protect us always with peace and happiness!

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YAJUR VEDA, CHAP. XXXIV.

1. Our will should be devoted to the work of God and be one with the Divine Will. Our will is a wonderful power able to go far in search of material science and in the same way to return to its centre for development of spiri-

tual knowledge. It is the light of all natural objects which are perceived by its means alone and not independently. The mind is the greatest factor in the item of our perception.

2. Our will should be habituated to the work of God. With such a will the wise perform their duties and combat against the temptations of the world. It is wonderful and angelic in its nature. It is found in the hearts of all sentient creatures.

3. It is knowledge incarnate, consciousness, perseverance, immortal light, and a powerful means to do all things, *i. e.*, nothing can be done without its presence.

4. It is an immortal power, able to know the past, present, and future. The senses work in its light.

5. When it is rivetted on God, it evolves the Rig, Yajur, Sama and Atharva Vedas, which are inherent in its nature, as the spokes of a wheel in its navel. It holds the knowledge of all the creatures, in fact, it is made up of knowledge as cloth is made of warp and woof.

6. It impels people to their respective works as a driver regulates horses. It dwells in the heart and is undecaying.

7. Man should always pray for the gift of spiritual knowledge, which being the essence of all gives the true knowledge of all things, and thus ignorance is dispelled and the mind becomes omniscient.

8. It is in the hand of God to make us happy, to give us strength and to illuminate

our mind, and to prolong our life. Our physical means of increasing our power, knowledge, and life never become successful but with the grace of God.

9. He alone impels us to good works and makes his angels, such as fire, minister to our wants.

10. It is God alone who is the Lord of all angels, to God we should offer all our dear things, for He is love and gives us children.

11. So let all the five senses which are ever bent upon the acquisition of knowledge from the necessity of their nature, be applied to the promotion of knowledge in its width and depth ; for man's sole object is to find out God who is hidden. (The word God comes from Sanscrit Goodh meaning hidden, o and h being dropped).

12. God is the first cause, our true benefactor and saviour. In the government of God, that is, when the governing body of a people are actuated with Divine Spirit and love, good persons are produced, and victory attends their arm.

13. God is all-wise, He knows the heart of the people, He protects them and their children and He employs them in His work. All should aspire to work for God, and not for gold. When a man works from philanthropic motives, he receives help from God.

14. When a learned man works to obtain power from God, knowledge attended with mercy fills his mind, which acts as a saviour of

the world. The divine knowledge tends to protect all.

15. We should therefore believe in God's sovereignty in the world, and it is God who gives us our daily bread.

16. He is our life and source of power. We should worship Him with our heart and sing His glory in the best hymns.

17. To obtain power from God, we should be humble and spiritualise our mind with the sweet melody of the Sama Veda, as the singing of the verses with meaning uplifts the mind to God.

18. When the mind follows the meaning of the Veda, is humble, and loves all, it is illuminated with knowledge and obtains peace.

19. Man's virtuous work receives supporting and attracting powers from God, who favors him as He thinks best.

20. If we walk in the path of God, He spreads comforts around us. Men who live in God, are unconquerable. It is He who protects armies, gives glory in war, and is the most merciful.

21. He who sacrifices himself in the service of God, receives the gift of speech, cows and horses, bravery, energy, economy, wisdom, civility, disposition to serve the parents, which fall to the lot of a few persons.

23. For, God creates the vegetable kingdom to give us strength, seas to fertilise the earth, animals to spread joy, vast firmament to live in and sends light to dispel darkness.

24. He ever wakes, His grace is immortality, and He animates and enlightens all the universe. All our prosperity comes from Him.

25. He is the Lord of wealth, superintends all, preserves all from evil and corruption, sets the sun in motion, and fills the heaven with His light, which shines for ever.

26. He is the giver of life, guides spirits in right, punishes the wicked and is present in the heart of all.

27. We should pray to Him : O God, lead us by those paths which are sinless and lead to heaven, protect us in virtue, and teach us Thy will !

28. This submission to God is blessed with Divine grace or regeneration, which is the eternal protection of God.

29. Both the teacher and the pupil are improved in speech and intellect from the effects of regeneration.

30. Under the protection of God all are filled with the blessings of riches, and all the world becomes favorable.

31. God holds all the worlds by His magnetic power, is present in them all, which point to His beauty.

32. He renovates all the things that sleep, as it were, in His lap like the night which restores health to all of us.

33. He revives and refreshes us like the dawn, which awakens us from sleep, so God

awakens us from death to life, and we then understands His works.

34. He is our healer, friend, banker, preserver, father, chastiser, and master. We should invoke Him in our heart every morning to receive His gifts.

35. He sustains and fills heaven, and is worshipped by the hungry, sick, and king. We should worship Him alone in the morning.

36. Pray to God for wisdom, means of comfort such as cows and horses, and the blessing of children and grand children.

37. May He always keep us filled and never reduce us to poverty, which is the greatest evil in the world. We should never quarrel with the learned and the godly.

38. The rights of the property of the worlds are vested in Him alone. He gives us to make us rich. We should invoke Him and make Him our leader in all works.

39. Invocation is best done in the morning as then our senses are disposed to attend to righteous and holy work. When invoked in the pure heart, God comes to us as quickly as horses carry a car. Purity and humility are necessary to prepare the mind for the revelation of God.

40. His presence fills us with energy, joy, and light, and drives ignorance from our heart.

41. We should not swerve from the holy path, for then it is shere hypocrisy to pray and yet to act against it.

42. For, God pervades all, He knows our desires and acts.

43. He controls the world with the air, fire and sun, or the three paths i. e., time, space and causalty, which underlie all.

44. These ways are known to the learned, who are unselfish, careful, and wise. They know the state of salvation which is the highest state in the kingdom of God.

45. The heaven and earth which are pregnant with energy, contain many properties, and are the abodes of creatures, are established by God and are His kingdom.

46. The various kinds of creation or the kingdom of God are the 8 planes of existence, 11 animal processes and life, 12 constellations and electricity and magnetism, which are also called the 33 gods.

47. These declare the power of God, who reveals Himself with all His power to His seeker, prolongs his life, destroys his sins and fills him with energy.

48. To be with God, man must be unselfish, holy, and prayerful, when God animates him with divine energy and strength.

49. Seven powers of God which reside in the body, have discovered the Divine path intuitively and follow it as the horses of a chariot do the direction of the reins.

50. This divine path or spiritual knowledge is full of glory and knowledge and promotes life, piety, power and wealth. It removes the taint

of sin and is self-glorious, and gives victory over all things.

51. It cannot be destroyed by either devils or demons, for it is the first born of God, is the life of angels, and exalts its recipient to angelic life.

52. The pure and the composed are blessed with it, which increases their power to hundred fold and prolongs their life.

53. This blessing comes when God hears our prayer, who is forbearing like the sea. We should protect and be protected by the learned, lovers of truth, workers, poets, and seers, who are fit for the Divine gift.

54. When we sing, we should sing of God, and offer thanks to God, who is our friend, judge, lord, maker and life.

55. He protects us by means of seven powers resident in the body, namely, the five senses, will and intellect. They retire into the spiritual sphere in sleep and come back to the world in the waking state. But the will and intellect always wake and guard the body.

56. We should pray earnestly to God to reveal Himself, when we shall become angels, and are endued with divine power. He is revealed in the intellect and the soul.

57. God who is the Lord of knowledge, and in whom the gods, called Indra, Varuna, Mitra, Aryama, and others live, communes with us through the Vedic verses or occult formulæ.

58. Let us pray: O Lord of knowledge, accept this hymn, protect me, I am Thy child, let Thy good be shared by all! May we be brave in doing great deeds!

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YAJUR VEDA, CHAPTER XXXIX

We should sacrifice our all to God and work like His agents in His kingdom which stretches all about us. We should protect His creatures, and not destroy His works. Then all things become favorable to us, and we become great.

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Such is the spiritual religion offered us by the Vedas. It is very ancient, so much so that no faith of the world precedes it. It is the religion of knowledge, renunciation, love, purity, justice, truth, joy, progress, peace and power. The language in which it is clothed is scientific, melodious, and most ancient. It is the most splendid heritage of all people. It is attended with science, philosophy and works, Let us proclaim it to the world—

अथ मां वाचं कल्याणो मावदानि जनेभ्यः

It is the gospel of peace, good-will and love.

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PRINCIPLES OF MORALITY.

BENJAMIN FRANKLIN.

1. *Temperance*; Eat not to dullness, drink not to elevation.

NOTE—This is in old meaning of Temperance. We now mean by it total abstinence from wine or strong drink. As regards food, abstain from flesh in all forms, as fish, veal, beef, pork, fowl, and eggs.

2. *Silence*: Speak not but what may benefit others or yourself: avoid trifling conversation.

3. *Order*: Let all your things have their places; let each part of your business have its time.

4. *Resolution*: Resolve to perform what you ought, and perform without fail what you resolve.

5. *Frugality*: Make no expense but to do good to others or yourself; that is, waste nothing.

6. *Industry*: Lose no time, be always employed in something useful: cut off all unnecessary actions.

6. *Sincerity*: Use no hurtful deceit, think innocently and justly: and if you speak, speak accordingly.

8. *Justice*: Wrong none by doing injuries, or omitting the benefits that are your duty.

9. *Moderation*: Avoid extremes, forbear resenting injuries, so much as you think they deserve.

10. *Cleanliness*: Tolerate no uncleanness in body, clothes or habitation.

11. *Tranquillity*: Be not disturbed at trifles, or at accidents common or unavoidable.

12. *Chastity*: Be faithful to your wife or husband. Avoid self pollution.

13. *Humility*: Imitate Kabir and Nanak.

14. *Truth*: Think, speak, and do what is right, that is, as you find in nature.

15. *Pohteness* : Never forget respect due to all own what you speak, write and do.

Caliph Haroon-oor-Rashid saw the following precepts on the throne of Noosheerwan the Just :—

1. This world remains not : the man who thinks least of it, is the wisest.

2. Enjoy the world before thou becomest its prey.

3. Bestow the same favour on those below thee, as thou desirest to receive from those above thee.

4. If thou shouldst conquer the whole world, death, will at last conquer thee.

5. Be careful that thou art not the dupe of thine own fortune.

6. Thou shalt be paid exactly for what thou hast done no more, no less.

The Caliph observed a dark ruby ring on the finger of Nowsheerwan, on which was written :—

7. Avoid cruelty, study good, and never be precipitate in action.

8. If thou shouldst live for a hundred years never for one moment forget death.

9. Value above all things the society of the wise.

On his five-sided crown the Caliph read :—

First side.

10. Give my regards to those who know themselves.

11. Consider the end before you begin, and before you advance provide a retreat.

12. Give not unnecessary pain to any man but study the happiness all.

13. Ground not your dignity upon your power to hurt others.

Second side.

14. Take counsel before you commence any measure and never trust its execution to the inexperienced.

15. Sacrifice your property for your life, and your life for your religion.

16. Spend your time in establishing a good name : and if you desire fortune, learn contentment.

Third side.

17. Grieve not for that which is broken, stolen, burnt or lost.

18. Never give orders in another man's house ; and accustom yourself to eat your bread at your own table.

19. Make not yourself the captive of women.

Fourth side.

20. Take not a wife from a bad family, and seat not thyself with those who have no shame.

21. Keep thyself at a distance from those who are incorrigible in bad habits and hold no intercourse with that man who is insensible to kindness.

22. Covet not the goods of others.

23. Be guarded with monarchs, for they are like fire, which biazeth not but destroyeth.

24. Be sensible to your own value; estimate justly the worth of others, and war not with those who are far above thee in fortune.

Fifth side.

25. Fear kings, women, and poets.

26. Be envious of no man, and habituate not thyself to search after the faults of others.

27. Make it a habit to be happy, and avoid being out of temper, or thy life will pass in misery.

28. Respect and protect the females of thy family.

29. Be not the slave of anger : and in thy contests always leave open the door of conciliation,

30. Never let your expenses exceed your income.

31. Plant a young tree or you cannot expect to cut down an old one.

32. Stretch your legs no further than the size of your carpet;

PRINCIPLES OF HAPPINESS.

MRS. TEBB'S TEACHER, ADIN BALLOU.

I. Happiness depends chiefly on the individual internal conditions of body, mind and spirit, not very much on more externals. Most people imagine the contrary, and therefore bemoan their disappointment.

II. Right internal condition of body, mind, and spirit are those of health, reason and moral order. Most people neglect or violate the laws of health, reason and moral order, and therefore are sickly, unreasonable and immoral—i. e. physically, intellectually and morally sinful and miserable.

III. How are we to be internally right in body, mind and spirit? By fidelity to the highest light, and openness to still higher light. Most people are unfaithful to their highest light, and repellent of higher, therefore they sin and are miserable. Many of them persistently adhere to customs, fashions and habits which they know to be unhealthful, irrational, and vicious, yet complain that they are unhappy.

IV. A minor yet important amount of happiness depends on right association in the circles of home and intimate friendship. If families, selected intimates and business partnerships were made up of rightly-conditioned individuals, or those conscientiously striving to be such, their communion would be pure, sweet, and elevating. Few consider this and many therefore are unhappy. We ought to be the friends of all mankind, but must rely on select association in the family and circles of intimate friends for happiness outside of individual self-hood. Yet too many seem to make home and select friendship only tents from which they sally out far and wide in quest of happiness. They rove for pleasure, and come home to frown and groan and get ready to rove again. Is it strange they are miserable

V. The ancient axioms, 'Study to want less rather than to have more. Abstain that you may enjoy,' point

the way to true happiness. But the majority reverse these, they pile artificial wants like 'Alps on Alps and multiply their indulgences even unto death. It is no mystery why they are unhappy though in the highest rank of the world.

VI. Just and modest self-respect is indispensable to true happiness. But most people seek the admiration of others as their chief delight, live a life of external show and die of false approbation.

VII. Honestly acquired competence—the mean between poverty and riches—is most necessary to severe happiness ; but few really believe this, and make Mammon their god who fails nine-tenths of his votaries and palsies the other tenth with luxury or avarice.

VIII. An unanxious, unrevengeful, forbearing spirit which seeks to overcome evil with good, only is indispensable to pure happiness. Yet the majority of mankind as individuals, communities, & nations, expend a large portion of their time and resources in resenting insult, retaliating injuries, & crushing out offenders and enemies with deadly force. Still they wonder they are miserable.

IX. The love and worship of one All-perfect Heavenly Father, imbibing His spirit and imitating His example, even unto pure Christ-likeness insures happiness. Yet millions ascribe to Him the attributes and spirit of an infinite and vindictive despot, worship Him as such, and treat their fellow creatures accordingly. This they call religion, and are of course miserable.

X. Finally, we must regard ourselves as immortal spirits, kindred to innumerable others throughout immensity, and destined to an eternity of discipline and progress. This in order to a just estimate of ourselves and others, in order to treat ourselves wisely and others fraternally, in order to moral elevation and happiness. Yet how few realise this? How many live and die sensualists ! Still they wonder they are miserable.

PRINCIPLES OF HEALTH.

MODIFIED FROM THE RULES OF MRS. C. L. H. WALLACE,
Editor, Herald of Health, London, and others.

1. Bathe with fresh water every morning before breakfast. Poor-blooded persons may use in winter a little warm, and, if pleasant, hot water. In bathing, rub all parts of the body with a rough towel from head to foot. Do not use soap daily unless necessary.

2. Do not put on dyed underclothes. Wash or change them at least twice a week. Night clothings and beddings should be well aired. Ladies should use loose garments.

3. Abstain from fish, flesh, fowl, eggs, all intoxicants, wormy fruits, sour milk, impure water, cod liver oil, and much use of medicine. Besides distilled water, filtered, boiled, deep-well water is preferable. Take moderate quantity of good food. Live upon cereals, pulse, fruits, vegetables, and milk; *i.e.*, adopt the Vegetarian system of diet. Eat slowly and chew well.

4. Take systematic daily exercise without exhaustion. Bodily and mental occupations may be in due alternation. Give reasonable rest to body & spirit by refined pleasure so as never to be weary and lose the capability for enjoyment of life.

5. Take sufficient rest, sleeping at least 6 hours about midnight. Early to rise and early to bed. Keep the air in sitting and bed rooms always pure & fresh with a window open day and night, if there be no other ventilation. Keep no kind of lamp burning in the bed room.

6. Be in the sunny air and avoid artificial light as much as possible. Practice deep-breathing through the nostrils with the closed mouth.

7. Keep the feet always dry and warm and the circulation of the blood regular. Be regular in eating, drinking, sleeping, studying and working.

8. Cultivate calmness, cheerfulness, and generosity. Help others in thought, word, deed, and example. Aspire to the good and the beautiful.

9. Study science and appropriate one of the exact sciences. Elementary knowledge of hygiene and medical science is necessary.

10. Do not be absorbed in material, but raise your thoughts to higher, things also.

—o—

Though the above principles are explicit enough, yet a few remarks on cleanliness, food, drink, air, water, and rest may not be out of place here.

CLEANLINESS.

All machines require cleaning. If a watch is not cleaned, say, a few years, it gives no correct time, and finally stops. Railway engines, carriages, pipes, pumps, mills, weapons, tools, houses, clothes, and all other things are always subjected to different processes to make them free from dirt and dust. If they are not carefully dusted and brightened, they are soon covered with extraneous matter which impedes their motion and destroys their utility.

Our body is the most useful of all the machines in the world. When spoiled or damaged, they can be made anew. But our body, when once ruined by our neglect or otherwise, can never be constructed again. There is no maker of it in the world. However, when properly looked after, it works years and years together.

A little observation will show that it is covered from head to heel with the skin, which is oily, hairy, rough, porous, and moist. It is also known that (1) the atmosphere is full of dust, dirt, gases and all kinds of germs, which constantly settle upon our body. Also, (2) the decayed matter is continually coming out from inside through the pores of the skin. We all know that if

we don't bathe for a few days, as in the case of a disease, a great deal of dirt and filth peels off in rubbing the skin with hands. If this filth is allowed to accumulate, it destroys our health.

Our clothes are dirtied in the same way. The perspiration loaded with broken tissues, soils them from inside. The atmospheric dust and other external nuisances spoil them from outside.

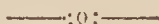
Our houses, furniture, beddings, utensils, books and so forth are all coated with fine dust and other kinds of filth, which then become the home of insects and worms.

All these objects should be well cleaned according to the suitable methods of cleaning. Doctors know how to clean the inside of the body. (a) When the evacuation of the bowels is not regular, the enema should be used. The apparatus may be bought from medical halls, or the family physician at once called in. (b) The skin is kept clean by baths—water, steam, Turkish, douche, electric, air, sun, earth, sand and medicinal water. Ordinarily, we clean the body by bathing in cold or hot water. Soap removes all fatty and dirty matter. All parts should be well rubbed with a rough towel. It is a bad habit to oil the body and then to bathe; for it does not allow water to clean the skin. If oil is used, it should be sparingly applied after bath, and then the body should be wiped with a wet towel. Bathing gives warmth, and anointing adds to it.

Clean clothes contributes to health. How pleasant do we feel in a clean dress, and how uncomfortable do we become with dirty clothes on? The clothes next the skin should be scrupulously washed. Ne coloured underclothes should ever be used

as they hide dirt. They should be changed daily or twice a week and when put off exposed to air and sun if possible.

If you can't afford for a servant, which is no misfortune or disgrace, clean your own things. Appoint a time in which you are to receive no visit for the work of setting the house in order. But on no account tolerate dirtiness in dress, furniture or house.



FOOD.

Our body is always worn out by work. If we don't work, it will also spoil our body. Besides, the internal organs of our body are ever busy. The blood is running very fast in arteries and blood vessels. We breathe constantly. All this work wears away our body.

To replete the wear and tear of our body, we require food. Our food should contain such materials as supply the waste caused by our work and to give us warmth.

Now there are three kinds of food. Milk is the natural food of babies. It contains materials, which go to make the organs of the body and to keep up its warmth, and which are mixed up in proper proportions. Those foods, therefore, are proper which approach the proportions of milk.

The next best food is corn, specially wheat. Wheat flour contains starch and gluten. Gluten forms our muscles and other parts of our body. Starch produces warmth in it. There are other things in wheat, such as salt and bone-forming elements. It is hence that man can live healthily on bread and water alone. The Brahmin athletes of Mathura, who are famous for strength, eat wheat, rice, pulse, vegetables, sugar, milk,

and their numerous products. In 100 parts of wheat-flour there are, according to Dr. James Bell, 16·2 parts of flesh-formers, 69 parts of starch and sugar which produce heat, 1·1 part of oily things, 0·7 parts of minerals, i. e., salt, &c., 0·5 parts of fibré, 0·7 parts of other things, and 11·8 parts of water. Bread is called the staff of life. Bread and butter is called our staple food

The third kind of food is flesh. But it is an imperfect food. It has no starch and other things which are much needed in the body. It is also very impure. It contains the worn-out tissues of the body. As these are rotten things, they produce diseases in our body when accumulated, such as tape-worm, liver-worm, consumption, scarlet fever, &c. Besides, flesh-eating produces cruelty, cunning, and selfishness. Flesh is obtained by killing animals, which are sent by God to enjoy life on earth. We should not kill them unless they attack us and want to kill us. Our scriptures teach: Thou shalt not kill. Mann says: Abstain from flesh and wine. Men catch animals by cunning. They put the food of animals & then hide themselves. When the animals come to eat that food, they are caught in traps or shot. This is cunning and is sinful in the sight of God. To obtain false pleasure, men kill animals, which is very selfish. Selfishness, cruelty and cunning are the qualities of brutes, but not of men, and much less of angels, which we should aspire to become.

The Vegetarian Society teaches that for food we should use corn, rice, pulse, pease, fruits, vegetables, milk, cheese, butter, sugar, oil, salt and spices. There are innumerable kinds of food that are made of these things. We should use little salt and spices, the less the better, but never chillies, in place of which pepper may be taken.

To make food sweet, we must take exercise and create hunger. Remember, Hunger is the best sauce. Eat slowly and chew well. Food should be taken at the intervals of five or six hours. Take plain food. Eat when hungry. Drink when thirsty. Avoid, if possible, drinking during meal. Finish your food with fruit. Then drink water after an hour or so. When very thirsty, drink a little either before or after your food. The drinking of much water in eating retards digestion. Rest a while after eating, but never sleep. Take your food two or three hours before sleeping. Always drink boiled milk. Drink filtered water. Breathe with the nose, but never with the mouth. Shut your mouth in sleep. Do not eat and drink hot and cold things, they injure the teeth and stomach. Bear in mind that man is what he eats. Pure food makes pure blood, pure blood makes pure brain, and pure brain begets pure thoughts, and the man or woman whose thoughts are pure, rapidly acquires knowledge and keeps it long in memory. The Vedas say that the persons of pure thoughts shall be powerful and see God.

DRINK.

Our body is made up of a large quantity of water. A man contains over 16 gallons of water. An average man weighs 150lb, of which 130lb is water. Our blood, brain nerves, mucus, spittle, all are 95 per cent of water. But this water of our body is always passing out in sweat, urine, excreta, and breath. Therefore we feel thirsty to take water in. Man drinks about 5 or 9 pints of water in a day. If this water is dirty or impure in any way, it begets disease. We should drink pure water. For drinking and cooking purposes, water is purified in filters. An ordinary filter is made by placing three jars,

one above another in a stand. The topmost is filled with charcoal, the middle one with sand, and the lowest receives water that drops from the lower. A small hole is made in the bottom of each of the upper two and it is stopped with a cotton plug.

The water fit for drinking is called soft or fresh water, and one unfit for it, hard or impure water. Deep-well water, rain water, filtered water is good for drinking. Distilled water is the best. Fruits contain pure water and sugar. Finish your dinner with fruit to avoid drinking bad water. To quench thirst, some people drink wine. It is a bad practice. Wine contains alcohol, which is poison. So wine-drinkers poison their blood and fall victims to early death. Drunkards often run into debt to satisfy their drink-crave. Wise people should never drink wine. Remember the proverb: When wine is in, wit is out.

AIR.

The air contains about 20 parts of oxygen and 80 parts of nitrogen. When we breathe in the air, we use up its oxygen, and so it becomes impure. The air we breathe out, contains the impurity of the body, called the carbonic acid gas. If we don't get fresh oxygen from the air outside, we shall die. If a mouse be shut up in a box where the air can not go in, it will die in a short time. If you close your nose, you feel uneasy for want of fresh air.

Very few persons know the value of pure air. Pure air is our best friend. Be it warm or cold, we can not have too much of it. We can eat too much food, drink too much water, exercise too much, bathe too often, and sleep too long; but we can not breathe too much nor too pure air. Our body wants it to keep up its warmth and to burn its used-up tissues. We

always breathe it. An adult breathes 18 times every minute. Now eighteen times per minute is equal to 1080 times per hour and 25,920 times per day. If he breathes 2 pints of air each time, he will take in over 50,000 pints of air per day. And if it be a hundredth part impure, he will breathe 500 pints of impure air. This impure air produces diseases in the body. The air of towns and cities is made impure by the breathing of men and animals and by the burning of fire and lamps. So the inhabitants who breathe it often, fall sick, and sometimes catch consumption.

To keep the air of our houses pure and fit for breathing, we should let the doors and windows open, so that the foul air be blown away by a draught of the wind. Even at night the windows, should be kept open. A window in the roof is very useful in letting the bad air out. Our houses are often badly made. They have but one door in many cases. The occupants of such houses are seldom healthy. To keep off from the foul air of such houses, spend much time out of doors. Take a brisk walk in a garden or in the open air at sunrise. When in the open air, breathe deeply and blow out bad air from inside. If you do it but four or five times every day, you will be healthy and your chest will be broad in a few months.

EXERCISE.

As a rule, we eat too much and take too little exercise. If we take no exercise or do no physical work, our body gets spoiled, it does not grow strong and beautiful. The shop-keepers who take little exercise, are not so strong & beautiful as athletes and gymnasts. Persons who do not labour with body, get sick and so lose

to enjoyment of life. Remember: A rolling stone gathers no moss. The key that turns often, keeps bright. The man or woman who takes some exercise every day, seldom falls sick and does his or her duty properly.

In our every-day life we should pay more attention to exercise than is usually done. It is very necessary to our well-being. If it is not taken daily, ill must result. There are hundreds of muscles in our body, which must be exercised and brought into action, or else they will not grow and will waste away. In old days when might was right, might was most often got by persons of the strongest muscles and power. Now-a-days we exercise our brains and let our muscles wither away. It is on this account that our young people are dwarfs and weaklings. They often suffer from many diseases, which they wrongly imagine that their study has produced.

Doctors advise us to take two or three hours' moderate exercise daily to be in fair health. It may be taken in half a dozen different ways such as walking, wrestling, riding, cricket, foot ball and the like. Our simple but very useful exercise is what is called "dand," "mugdul," and "baithhak." Learn these from your friends or some expert. They require a little time and a little room. All athletes perform them. Start clubs for gymnastics, athletics, cricket, &c. Swinging, swimming, and skating are also delightful and useful. Exercise is as necessary to us as knowledge. Remember the well-known adage: Sound mind in sound body.

An eminent physician has said that if the following there movements are executed vigorously every day for twenty minutes the effect in a year's time will be

very apparent. Before going down to breakfast open wide the window and for ten minutes go through the following exercises: First, stand perfectly straight, with heels together, and inflate the lungs with the pure morning air, drawing in the breath while fifteen is being counted and expelling it in the same way. Repeat this eight or ten times. Then bring the arms forward at full length, with the palms together, and then throw them vigorously back, trying to touch the backs. At first it will seem impossible, but after a few days' practice it can be done.

Do this from twenty-five to fifty times, then raise the arms above the head to the utmost, with the palms outward, and then lean slowly forward, keeping the knees perfectly straight, and try to touch the ground with the fingers. This, too, requires practice at first, but can be done after a while. Then raise gradually to the first position, and repeat the movement twenty-five to fifty times. At night go through the same movements. This simple little exercise, if persisted in, will prove to be of incalculable benefit, and restore young people to perfect health when medicine has failed to bring about the desired result.

SLEEP.

As we all know, sleep is the state of repose with partial unconsciousness. It is a normal state of our body, most necessary to the maintenance of health. It repairs the loss of energy expended in work during wakefulness. Who does not know that sleep in diseases is a certain sign of recovery. How cheerful and energetic do we feel after a sound sleep? The loss of sleep is a disease, called insomnia, which is dangerous to life.

Our usual time of sleep is eight hours about the middle of night. Sleep is naturally longest in childhood ; it is decreased in manhood ; and it is sometimes very much reduced in old age. Our health requires a sleep of eight hours. It should on no account be reduced to less than six. Those who keep waking long after midnight, do not feel well even after sleeping the whole next day. Early rising which is needful to good and much work, is easily effected after a sleep of six hours, intervened by the midnight.

The correct posture in sleep seems to be lying on the right side, which probably helps the passage of half digested food from the stomach to the small intestines, the former being connected with the latter on the right side. But the changes of postures during sleep are very comfortable. Lying upon the belly is not so pleasant as lying upon the back. (I sleep first for a short time on the left, then for a greater part of the night on the right side, and also on the back.)

It is harmful to sound sleep to go to bed just after supper. An hour or two should elapse before going to sleep. Lying on the bed without sleeping assists digestion. No work should be done just after taking food, as it prevents the flow of blood to the stomach, where the food lies unaffected till the work is over. A hungry man can not sleep. A little hot milk or water before going to bed is helpful to digestion and sleep. Food difficult to be digested disturbs sleep and causes bad dreams.

To keep the head to the north or south is conducive to sound sleep. Among us, to keep legs towards the south is irreverential to the departed spirits who are supposed to reside in the southern regions of the

sky. It is said that a corpse if placed on a pivot will turn towards the north like a magnetic needle. It may be from the fact that terrestrial electricity escapes from the north pole, and the pole of human electricity is in the brain.

In sleeping the head should be kept in its natural position by means of a pillow, which should be neither too high nor too low. A very soft bed is injurious, as it produces amateness. To sleep on a couch is preferable to sleeping on the ground. The head part of a couch should be a little higher than the foot. A light and warm mattress and quilt, or blanket or rug or a carpet and a covering are better than heavy and suffocating ones. The bed sheets and coverings should be frequently aired and washed.

The sleeping room should be well ventilated. Neither a lamp, charcoal, nor fire should be kept burning, as it destroys the oxygen of the air, which preserves life. The room which has got no egress of the foul air is not fit for sleeping.

Sleeping together is not injurious. Students both male and female, should sleep alone. Children sleeping with their parents are benefited in health. Weak persons derive benefit from sleeping with strong. Morality permits the husband and the wife alone to sleep together.

Good moral and religious thoughts should occupy the mind when going to bed. Students should take up some scientific subject to think over when preparing to sleep. I recommend the repetition of the Veda Mantras before sleeping. Evil thoughts before sleeping often produce sinful dreams, which destroy health. To sleep naked or with loose clothes is irritative to adults, who are attacked with nocturnal emissions.

To prevent this loss of energy in sleep, the athletic sash or breeches should be put on.

If it is desired to rise early in the latter part of the night, the time should be well impressed on the mind by repeating it loudly several times before sleeping. This will succeed when persons go to bed early.

The literature of the Vegetarian Society should be consulted in the matter of health. Such papers as the *Health Culture*, *Health*, *New York*, &c. should be read. There are several books on health, which should be read.

We here give the bright side of the occidental faiths, whose chronological order is Judaism or Moses' religion (1400 B.C.), christianity (nearly 1903), Islam (622 A.C.). When compared with the religion taught by the Vedic seers and the authors of the *upanishats*, they sink into shade.

GIST OF ISLAM

God:—He is the maker of heaven and earth: how should he have issue since he hath no consort? He has created all things, and he is omniscient. This is God your Lord, there is no God but he, the creator of all things: therefore, serve him, for he taketh care of all things. The sight comprehendeth him not, but he comprehendeth the sight; he is the gracious, the wise — *Sale's Koran*, Chap. VI., p. 98.

Judgment Day:—When one blast shall sound the trumpet, and the earth shall be moved from its place, and the mountains also, and shall be dashed in pieces at one stroke: on that day the inevitable hour of judgment shall suddenly come; and the heavens shall cleave in sunder, and shall fall in pieces on that day: and the angels shall be on the side thereof, and eight shall bear the throne of thy Lord, above them on that day. On that day ye shall be present before the judgment seat of

God ; and none of your secret actions shall be hidden—
S. K. Ch. 69, p. 422.

RIGHTEOUSNESS :—It is not righteousness that y^o turn your faces in prayer towards the east and west, but righteousness is of him who believeth in God and the last day, and the angels, and the scriptures, and the prophets ; who giveth money for God's sake unto his kindred, and unto orphans and the needy, and the stranger, and those who ask, and for redemption of captives ; who is constant at prayer, and giveth alms ; and of those who perform their covenant, when they have covenanted ; and who behave themselves patiently in adversity and hardships, and in time of violence : these are they who are true, and these are they who fear God.—*S. K., Ch. II, p. 18.*

PARADISE :—Whoso shall believe in God, and shall do that which is right, from him will be expiate his evil deeds, and he will lead him into gardens beneath which rivers flow, to remain therein for ever.

JEHENNA :—But they who shall not believe, shall be the inhabitants of hell fire, wherein they shall remain for ever.—*S. K., Ch. 64th, p. 413.*

CONDITIONS OF PARADISE.

Now are the true believers happy : who humble themselves in their prayer, and who eschew *all* vain discourse, and who *are* doers of alms-deeds ; and who keep themselves from carnal knowledge *of any woman* except their wives or the *captives* which their right hands possess ; (for *as to them* they shall be blameless :) but whoever coveteth any *woman* beyond these, they *are* transgressors : and who acquit themselves faithfully of their trust, and *justly perform* their covenant ; and who observe their *appointed times* of prayer : these shall be the heirs, who shall inherit paradise ; they shall continue therein for ever.—*Sale's Koran, Chap. XXIII, p. 257 Chandos' Classics.*

SUBSTANCE OF CHRISTIANITY.

EXTRACTS FROM CHRIST'S SERMON IN THE MOUNT.

1. Blessed are the poor in spirit ; for theirs is the kingdom of heaven. [earth.

2. Blessed are the meek : for they shall inherit the

3. Blessed are they which do hunger and thirst after righteousness : for they shall be filled. [mercy.

4. Blessed are the merciful : for they shall obtain

5. Blessed are the pure in heart : for they shall see God.

6. Let your light so shine before men that they may see your good works, and glorify your father which is in heaven.

7. Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment. But I say unto you, whosoever is angry with his brother without a cause shall be in danger of the judgment.

8 If thou bring thy gifts to the altar, & there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way : first be reconciled to thy brother, and then come and offer thy gift.

9 Ye have heard that it was said by them of old time, Thou shalt not commit adultery, but I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

10 Thou shalt not divorce thy wife saying for the cause of fornication.

11 Swear not at all. Let your communication be Yea, yea ; Nay, nay.

12 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

13 Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father which is in heaven, for he

maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

14 Be ye perfect, even as your Father which is in heaven perfect.

15 When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

16 When ye pray, use not vain repetitions, as the heathens do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye:—

Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

17. For if ye forgive men their trespass, your heavenly Father will also forgive you.

18. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

19. Ye cannot serve God and Mammon.

20. Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither

do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things.

21. But seek ye first the kingdom of God, and his righteousness; & all these things shall be added unto you.

22. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

23. With what measure ye mete, it shall be measured to you again.

24. Why beholdest thou mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

25. Give not that which is holy unto the dogs, neither cast ye your pearls before swine.

26. Ask, and it shall be given you; seek, and you shall find; knock and it shall be opened unto you.

27. All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

28. Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the winds blew and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand: and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.— *Mat. Ch. 5 7.*

MOSES' RELIGION.

God.—In the beginning God created the heaven and the earth. The spirit of God moved upon the face of the waters. God divided the light from darkness. God called the firmament Heaven. God created man in his own image. On the seventh day God ended his work and rested from all his work which he had made. The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. God called unto him out of the midst of the bush and said, Moses, Moses. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face; for he was afraid to look upon God. God said unto Moses, *I am that I am.* I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name *Jehovah* was I not known to them. Moses went up unto God and Mount Sinai was altogether on a smoke because the Lord descended upon it in fire and the whole mount quaked greatly. When the voice of the trumpet sounded long and waxed louder and louder, Moses spoke and God answered him by a voice. God spake unto Moses face to face.

1. *Ten Commandments.*—I am the Lord thy God which have brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt have no other gods before me.

2. Thou shalt not make unto thee any graven images. Thou shalt not bow down thyself to them, for I the Lord thy God am a jealous God.

3. Thou shalt not take the name of the Lord thy God in vain.

4. Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work.

5 Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

6. Thou shalt not kill.

7. Thou shalt not commit adultery.

8. Thou shalt not steal.

9. Thou shalt not bear false witness against thy neighbour.

10. Thou shalt not covet thy neighbour's house, wife, servants, and cattle.—*Exodus*.

Mode of worship.—The Lord spake unto Moses—Speak unto the children of Israel that they bring me an offering—gold, silver, brass, linen, goat's hair, rams' skin, badger's skin, shittim wood, oil, spices, onyx' stones, and stones to be set in the ephod, and in the breast plate. Make me a sanctuary, that I may dwell among them, after the pattern of the tabernacle. Make an ark of shittim wood, two cubits and a half long and a cubit and a half broad, and a cubit and a half high. Overlay it with pure gold. Make upon it a crown of gold. Cast four rings of gold and put them in the four corners thereof. Make staves of shittim wood, overlay it with gold. Put the staves in to the rings, that the ark may be borne with them, Put into the ark the testimoney I shall give thee (the Mosaic Law). Make a mercy seat of pure gold (of the size of the ark). Make two cherubims of gold in the two ends of the mery seat. The cherubims shall stretch forth their wings on high covering the mercy seat with their wings (with faces towards it). Put the mercy seat above upon the ark. I will commune with thee from about the mercy seat. Make a table of shittim wood (of the size of the ark.) Overlay it with pure gold. Make there to a crown of gold round

about. Make unto it a border, (with four rings of gold in corners, and four staves to bear the table). Make dishes, spoons, covers, bowls, all of pure gold. Thou shalt set upon the table shewbread before me alway. Make a candle stick of pure gold with six branches and bowels. Make seven lamps, and light them. Tongs and snuff-dishes shall be of pure gold. Make the tabernacle with ten curtains, 28×4 cubits, with cherubims of cunning work. Make 50 loops and taches for curtains. Make a covering for the tent of rams' skin. Make an altar of shittim wood $5 \times 5 \times 3$ cubbits with horns overlaid with brass. Make pans, shovels, basons, flesh-hooks, fire pans, all of brass. Make a grate of network of brass, with 4 rings of brass. Make the court of the tabernacle, $100 \times 50 \times 5$ cubits. An hanging of 22 cubits shall be for the gate of the court. Take thou unto thee Aaron thy brother, and his sons with him, that he may minister unto me in the priest's office. Make holy garments for them. These are a breastplate, an ephod, and a robe, a bordered coat, a mitre, a girdle, with two shoulder pieces. Take one young bullock, and two rams, unleavened bread, cakes unleavened tempered with oil, waters of wheaten flour. Put them into one basket and bring them with bullock and rams unto the door of the tabernacle. Wash them with water. Kill the bullock before the Lord by the door of the tabernacle. Take of the blood and put it upon the horns of the altar with thy finger. Burn the flesh of the bullock without the camp. It is a sin offering. Burn the whole ram upon the altar. It is a burnt offering made by fire into the Lord. Make an altar to burn incense upon. Burn thereon sweet incense every morning, light the lamps at even, a perpetual incense before the Lord throughout your generations.—*Ibid.*

ANSKRIT ANTHEM.

Prosper the Sanscrit tongue !
Where'er its words are sung,
Let slavery die !

May the pure Vedic speech
Unto all nations reach,
And every creature teach
Glad freedom's cry !

Prosper the rights of man !
Members of race human,
To make friends rise !

Establish equal right !
Enlighten error's night !
Abolish envy's blight !
Prosper the wise !

Prosper the Reign of Peace !
Let wars and conflicts cease !
Prosper the good !

Banish the strife for gain !
Vanish the worker's pain !
' Establish on land and main
Man's Brotherhood !

Liberty, Learning, Love,
Be Triune Power above
All ills of life !

United Human Race !
Proclaim in every place
The Golden Age of Grace,
The end of strife !

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ERRATA.

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1	3	larg	large
1	11	ni	in
1	16	ga-	Ju-
8	32	prodou	produc
9	19	tlief	lief
11	25	soring	spring
18	29	Anig	An ig
25	9	distined	destined
38	2	khowledge	knowledge
38	10	oblain-	obtain
38	15	cial,	cial
38	30	couteousness	courteousness
41	14	विधा	विद्या
41	15	गुणोन	गुणो
46	24	promises	premises
49	23	profit of	of profit
51	2	hundred	hundreds
56	25	विभूचितः	विभूचितः
57	17	agris	agri
57	18	calling.	callings
59	30	childern	children
60	16	काशी	कणशी
60	17	विद्य०	विद्याधराध्युषित
60	18	हिमवतः	किं हिमवतः प्र
60	19	पर पिड०	यत्सावमानपरपिण्डरता
60	22	who sings of liberty, He was,	} who was
62	24	Pahini	Panini
64	13	trutd	truth
64	14	arounh	around

Page	Line	For	Read
65	17	sav	say.
67	8	shoud	should
68	11	nen-	non-
68	11	,is	is,
68	12	knews	knows
73	32	Ho	He
77	1	you are	thou art
77	14	you	thee
78	21	thights	thighs
79	15	world	worlds
79	17	salulation	salutation
79	25	Ood	God
82	8	finned	fanned
82	10	dones	dense
82	19	living	living
82	31	slubrious	salubrious
86	11	conciousness	consciousness
93	17	clothedt	clothed
93	19	I,	It
93	22	अथ	अथे
95	1	own	in
95	30	all	of all
96	9	yur	your
97	4	interna	internal
101	35	ne	no
102	9	house	the house
106	23	eeply	deeply
107	32	there	three
117	25	testimoney	testimony
118	12	cubbits	cubits

❀ ॥ ओम् ॥ ❀

—o—

THE

Prayer Book

॥ मन्द्या पुस्तकं ॥

BY

DURGA PRASAD

दुर्गाप्रसादेन

संकलितं

विरजानन्द ग्रन्थालये

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॥ दोहा ॥

॥ उपदेश ॥

सूर्योदय के प्राक् तुम उठो शयन से नित्य ।
भजन करो जगदीश का कर आवश्यक कृत्य ॥
पवनहीन स्थान में उत्तम जल से पङ्क ।
खुदा वस्त्र से रगड़ कर शुद्ध करो प्रत्यङ्ग ॥
सर्व अङ्ग सप्ताह में सावुन से कर शुद्ध ।
स्वच्छ वस्त्र धारण करो नित्य बदन निष्कृद्ध ॥
शुद्ध आसन पर बैठ के समाधान कर चित्त ।
ब्रह्मपरायण होय के होव ध्यान प्रवृत्त ॥

॥ प्रथमा ॥

हे दुःख भंजन मोदप्रद जीवन के आधार ।
ज्योति अरु विज्ञानधन सकल जगत कर्तार ॥
स्वामिन् घट २ प्रगट हो हरो तिमर अज्ञान ।
साधुजन हृदय धरत तब स्वरूप की ध्यान ॥
महिमा अपरं पार है को कर सकत वखान ।
भव का पोषण करत हो हो करुण को खान ॥
हे प्रभु दीन दयालु हरि नाशो सबरे पाप ।
जिससे निर्मल होयकैं करै तिहारो जाप ॥
प्रभो आपके नामते दुःख समस्त नश जाय ।
बुद्धि बाढे निश दिवस मन प्रसन्न हो जाय ॥

दुर्गाप्रसाद ॥

॥ ओं ॥

❀ सन्ध्या ॥ ❀

ओं परमेश्वर	भवन्तु... होवे
शं... प्रसन्ना नः हम पर	पीतये... पूरा करने-
देवी:... माता	के लिये
अभिष्टये... इच्छा के	शंयोः... सुख को
आप... सर्वव्यापक	अभिस्त्रवन्तु... वर्षा

॥ ओ३म् ॥

शं नो देवीरभिष्टया आपो भवन्तु पीतये ॥

शंयोरभि स्त्रवन्तु नः ॥

यजुर्वेद, अध्याय ३६, मंत्र १२ ॥

हे सर्वव्यापक देवी, हमारी धार्मिक इच्छा को तृप्त करने के लिये प्रसन्न हजिये और हम पर सुख की वृष्टि करिये ॥

— — —
Meditation.

Shan no devir abhishtay apo bhav antu pitaye
shanyor abhi sravantu nah.

Sab ki Mata jo sav sthan men hai, voh prasann
hokar hamari achhi ichha ko puri kare aur ham ko
sarvatra sukh deवे

॥ प्रतिज्ञा ॥

वाक्...बाणी
प्राणः...स्वांस
चक्षुः...आंख
श्रोत्रं...कान
नाभिः...टुंडी
हृदयः...मन

कण्ठ...गला
शिरः...सिर
बाहुभ्यां...हाथों से
यशोबलं...कीर्ति शक्ति
करतल...हथेली
करपृष्ठ...हाथकीपीठ

ओं वाक् वाक् । ओं प्राणः प्राणः ।
ओं चक्षुः चक्षुः । ओं श्रोत्रं श्रोत्रं ।
ओं नाभिः । ओं हृदयः । ओं कण्ठः ।
ओं शिरः । ओं बाहुभ्यां यशोबलम् ।
ओं करतल करपृष्ठे ॥

हे अन्तर्बामिन् मैं आप के सुख, स्वधर्म से प्रतिज्ञा
करता हूँ कि मैं जान बूझ कर अपनी ५ ज्ञान
और ५ कर्म इन्द्रियों से, अर्थात् वाक्, प्राण, चक्षु,

श्रोत्र, नाभि, हृदय, कण्ठ, शिरः, वाह, करतल,
करपृष्ठ से, कदापि पाप नहि करूँगी ॥

Covenant.

*Om ! vâk vâk. Om ! pranah pranah. Om !
chakshuk chakshuh. Om ! shrotram shrotram. Om !
nabhih. Om ! hridayam Om ! kanthhah. Om !
shirah. Om ! bahubhyam yashobalam. Om !
karatala kara prishthhe.*

He antar yamin, main âp ke sanmukh dharm se
pratigya karta hun ki main jan bujh kar apni panch
gyan indrion aur panch karm indrion se, arthat vak,
prân, chakshu, shotra, nabhi, hridaya, kantha, shir,
vahu, kartal, karprasht se, kadapi pâp nahin karon gâ.

॥ ब्रह्म कृपा ॥

भूः...प्राण स्वरूप
पुनातु...पवित्र करे
भुवः...पवित्रस्वरूप
स्वः...सुखस्वरूप
महः...वड़ा
जनः...पिता

तएः...तेजस्वरूप
सत्यं...सत्तस्वरूप
पुनः...फिर
खं...आकाश स्वरूप
ब्रह्म...वड़ा ईश्वर
सर्वत्र...सबस्थान में

ओं भूः पुनातु शिरसि । ओं भुवः
 पुनातु नेत्रयोः । ओं स्वः पुनातु कण्ठे ।
 ओं महः पुनातु हृदये । ओं जनः पुनातु
 नाभ्याम् । ओं तपः पुनातु पादयोः ।
 ओं सत्यं पुनातु पुनः शिरसि । ओं
 खं ब्रह्म पुनातु सर्वत्र ॥

परमैं, हे दयानिधे, निर्वल हूं अतएव आप के
 शरण हूं सो आप ही इन इन्द्रियों को, अर्थात्
 शिरः, नेत्र, कण्ठ, हृदय, नाभि, पाद, शिरादि
 सबको पवित्र करके बलवान् कीजिये ॥

Divine Grace.

Om ! Bhuh punatu shirasi. Om Bhavuh
 punatu netrayoh. Om ! Swah punatu kanthhe.
 Om ! Mahah punatu hirdaye. Om ! ganah
 punatu nabhyam. Om ! Tapah punatūpadayoh
 Om ! Satyam punatu punah shirasi. Om !
 Kham Brahma punatu sarvatra.

Par main, he prabhu, nirbal hun, isliye ap ke sharan hun, so ap hi in indrion ko, arthat, shir, netra, kanthba, hridaya nabhi, pād âdi ko, pavitra karke balvan kijiye.

॥ प्राणायाम ॥

ओं भूः । ओं भुवः । ओं स्वः । ओं
महः । ओं जनः । ओं तपः । ओं सत्यम्

प्राण स्वरूप । पवित्र करने द्वारा । आनन्द
स्वरूप । सब से बड़ा । सब का पिता । सब जानने
वाला । अविनाशी ॥

Control of Breat

*Om Bhuh ! Om Bhuvah ! Om Swah ! Om
Mahah ! Om Janah ! Om Tapah ! Om Satyam !*

Ishwara ! Pran sarup, pavitra karnehara, anand sarup,
sabse barba, sab ka pita, sab jan newala, avinashi.

॥ ईश्वररचनाचिन्तन ॥

ऋतं...विद्या ।	अध्यजायत...उत्पन्न
च...और	ततः... हुए
सत्यं...प्रकृति	रात्री...अंधकार
अभोद्धात्...प्रज्वलित	समुद्रः...क्षोभ
तपसः...तेजसे	अर्णवः...पंचभूत

॥ ओ३म् ॥

ऋतञ्च सत्यञ्चाभौद्धत्तपसो ऽध्यजायत

ततो रात्राजायत ततः समुद्रो अर्णवः ॥

परमेश्वर को प्रकृति रूपी सामर्थ्य से विद्या और परमाणु उत्पन्न हुए, फिर रात्रि, फिर क्षोभ, फिर जल आदि पञ्च भूत ॥

Contemplation of God's Power in Genesis.

Om !

*Ritam cha satyam cha abhiddhat tapaso' dhya
jayata tato ratry ajayata, tatau samudro
ranawah.*

Parmeshwar ki prakriti rupi samarth se vidya aur permanu utpanna huye, phir ratri, phir hal chal pliir jal adi panch blut utpanna huye.

अधि...पीछे

संवत्सर...तारीकीगति

अजायत...वानए

अहोरात्र...दिनरात

विदधत्...वनाये

विश्वस्य...जगत् के

मिषतः...चुपचाप

वशी...स्वामी

॥ ओ३म् ॥

समुद्राद^१र्णवः^२अधि^३ संवत्सरो^४ अजायत ।

अहोरात्राणि^१ विदधद्वि^२श्वस्य^३ मिषतो^४ वशी ॥२॥

क्षोभ और जलादि पञ्च भूत के पश्चात नियम पूर्वक गति उत्पन्न हुई । विश्व के राजा ने सहज स्वभाव से दिन रात्रि बनाए ।

— — —

*Samudrad arnavad adhi samvatsaro ajayata.
aho ratrani vidadhad vishwasya mishato vashi.*

Hal chal aur jal adi panch blut ke piche niyam purvak gati utpanna huyi. Vishwa ke raja ne sahaj subhav se din rat banaye.

सूर्या...सूरज
चन्द्रमस्...चांद
धाता...वनानेवालेने
यथापूर्वं...पहले जैसे
अकल्पयत्...वनाए

दिवं...दिव्यलोक
पृथिवीं...धरतीको
अन्तरिक्षं...आकाश
अथो...और
स्वः...स्वर्ग की

॥ ओ३म् ॥

सूर्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् ।

दिवञ्चपृथिवीं चान्तरिक्षमथो स्वः ॥ ३ ॥

॥ ऋ० ग्वेद मण्डल १० सूक्त १६१ ॥

विधाता ने पहले जैसे सूर्य, चन्द्र, दिव्य लोक,
पृथिवी लोक, अन्तरिक्ष और मोक्ष धाम बनाया ।

*Surya chandramasow dhata yatha purvam
akalpayat, divam cha prithiwim cha antriksham
athoswah.*

Bidhata ne pahle jaise suraj, chaudrama swarg
prithwi akash aur mukti dham banaye.

॥ मनसा परिक्रमा ॥

पची...पूर्व	यः...जो
दिक्...दिशा	अस्मान्...हमको
अग्नि...सर्वज्ञेश्वर	द्वेष्टि...ईर्ष्या करता है
अधिपतिः...राजा	यं...जिस को
असति...शुद्ध	वयं...हम
रक्षिता...वचानेवाला	द्विष्मः...ईर्ष्या करते हैं
आदित्याः...सूरज	तं...उसको
दूषवः...प्राण	वो...तुमारे
तेभ्यः...उनको	जम्मे...न्यायरूपी
नमः...प्रणाम	सामर्थ्य मे
एभ्यः...इनको	दध्मः...रखते हैं

॥ ओ३म् ॥

प्राचौ॑दि॒ग्ग॒ग्निरधि॑पा॒तर॒सिता॑ रक्षिता॑
 दि॒त्या दूष॑वः । तेभ्यो॑ नमो॑ ऽधि॑पतिभ्यो
 नमो॑ रक्षि॒तभ्यो॑ नम॑ दूषु॒भ्यो नम॑ एभ्यो॑
 अस्तु । यो॒ऽस्मान् द्वेष्टि॑ यं॒ व॒ यं द्विष्म॑स्तं
 वो जम्मे॑ दध्मः ॥ १ ॥

हे सर्वज्ञ परमेश्वर ! आप हमारे सन्मुखकी और विद्यमान् हैं, स्वतन्त्र राजा और हमारी रक्षा करने वाले हैं, आपने सूर्य को रचा है, जिसकी किरणों के द्वारा पृथिवी पर जीवन आता है। आपके अधिपत्य, रक्षा और जीवन रूपी प्रदान के लिये प्रभो ! आपको वारम्बार नमस्कार है । जो हम से द्वेष करता है अथवा जिस से हम द्वेष करते हैं उसे आपके न्यायरूपी सामर्थ्य पर छोड़ देते हैं ॥

Mental Circumambulation.

Om !

Prachi dig agnir adhipatir asito rakshita ditya shawah. Tebhyo namo 'dhipatibhyo namo rakshitribdyo nama ishubhyo namo ebhyo ashtu. Yo 'sman dhweshti yam vayam dwishmas tam vo jambhe dadhmah.

He Parmeshwar, âp hamara samne ki disha main viddyan main hain, âp suraj ke kirnon ke dwâra sansar main jivan bhejte hain. Apke swatantra raj, raksha aur jivan âdi sab danon ke liye ham dhanyabad aur namaskar karte hain. Jo ham se dwesh karta hai, jise ham dwesh karte hain, us ko ham apke nyâya perj chhorhte hain.

दक्षिणा...दक्खन

इन्द्रः...ईश्वर [पशु

तिरस्च...विना हड्डी के

राजी...समूह

रक्षिता...बचानेवाला

पितरः ज्ञानी

॥ ओ३म् ॥

दक्षिणादिगिन्द्रोऽधिपतिस्ति रश्चिराज

रक्षिता पितर इषवः । तेभ्यो नमो ऽधिपे

पतिभ्यो नमो रक्षितभ्यो नम इषुभ्यो ।

नम एभ्यो अस्तु । यो३ऽस्मान् द्वेष्टि यं

वयं द्विष्यस्तं वो जम्हे दध्मः ॥ २ ॥

हे परमेश्वर ! आप हमारे दक्षिण कीओर व्याप्त हैं, आपहि हमारे राजाधिराज हैं और भुजंगादि विना हड्डी वाले पशुओंसे हमारी रक्षा करते हैं और ज्ञानियों के द्वारा हमें ज्ञानप्रदान करते हैं । आप के अधिपत्य० आगे पूर्वके समान ॥

*Dakṣiṇa dig indro 'dhipatis tirskchi raji
rakshita pitara ishawah. Tebho.....**

* The rest as in the 1st Mantra, i.e., Praehidik.

He sarva shakti man, ap hamare dakshin ki disha main vyapt hain, hamara raja aur sarap adi pashnon se raksha karnewale hain aur gyânio ke dwâra gyan hamko dete hain. In sab pradanon ke liye ham ap ko dhanyabad aur namaskar karte hain (The rest as before).

प्रतीची...पश्चिम
वरुण...उत्तम

पृदाकू...हड्डीवाले पशु
अन्न...भोजन

॥ ओ३म् ॥

प्रतीची दिग्वरुणो ऽधिपतः पृदाकू
रक्षितान्नमिषवः । तेभ्यो नमो ऽधितिभ्यो
नमो रक्षितभ्यो नम इषुभ्यो नम एभ्यो
अस्तु । योऽस्मान् क्षेपिष्यं वयं द्विष्मस्त
वीं जम्भे दध्मः ॥ ३ ॥

हे सौन्दर्य के भण्डार ! आप हमारी पृष्ठ की ओर हैं; हमारे महाराजा और बड़े २ हड्डीवाले पशुओं से हमारी रक्षा करने वाले हो; आप हमारे प्राण अन्न द्वारा रखते हैं । आप को० आगे पूर्ववत्

Om !

Pritichi dig varuno 'dhipatih pradaku rakshita annam ishavaah. Tebhyo.....

He Sundertâ ke bhandar âp hamare pichhe ki dishâ main hain, aur hamare râjâ aur barbe pashuon se bachâne wale hain, aur hamârâ jivan anna ke dwârâ rakhte hain. (The rest as in the 1st mantr).

उदीची...उत्तर[वाला	स्वजः...आपी आप
सोमो...उत्पन्न करने	अशनिः...विजुली

॥ ओ३म् ॥

उदी॑ची दिक् सोमो ऽधि॑पतिः स्व॒जो
र॒क्षिता॑श॒निरि॑षवः । तेभ्यो॑ नमो ऽधि॑पति
भ्यो॑ नमो र॒क्षित॑भ्यो नम इषु॑भ्यो नम
एभ्यो॑ अस्तु यो॒ऽस्मान् द्वेष्टि॑ यं वयं द्विषा॑स्त
वो ज॑म्भे दधः ॥ ४ ॥

हे पिता आप हमारे वाम पार्श्व में व्याप्त हैं और हमारे परम स्वामी हैं । आप स्वयंभू और हमारे रक्षक हैं, आप हि विजुली द्वारा हमारे रुधिर की गति और प्रण की रक्षा करते हैं । आप के ००० षष्ठे पूर्ववत् ॥

Udichi lig somo 'dhipatih swajo rakshita shdnir shwah. Tebhyo.

He Pitâ âp amare utter ki dishâ main viddyamân bain, hamare swatantra raja aur rakshâ karnewale hain, ap bijuli dwara ham main gati dâlte hain. (The rest as before.)

ध्रुवा...नीचे की
विष्णुः...सर्व व्यापक
कल्माष...हरे

श्रीवः...घोंच गरदन
वोरुध...वेल
इषवः...प्राण

॥ ओ३म् ॥

ध्रुवा दिग्विष्णु रधिपतिः कल्माषश्रीवो
रक्षिता वोरुध इषवः । तेभ्यो नमो ऽधि

पतिभ॒गो नमो॑ रक्षि॒तभ॒गो नम॑ बु॒धभ॒गो नम॑

एभ॒गो अस्तु॑ । यो॒ऽश्म॒न् दृ॒ष्टि यं वयं॑

द्वि॒ष्मस्तं॑ बो॒ जग्मे॑ दध्मः ॥ ५ ॥

हे सर्व व्यापक प्रभो आप हमारे नीचे की ओर
के देशों में विद्यमान् हैं और हमारे परम गिता
हैं । आप हरे वीर वाले वृक्षों और येलों के द्वारा
हमारे प्राण रखते हैं । आ०० अग्रे पूर्ववत् ॥

Om !

*Dhruva dig vishnur adhipatih kalmasha grivo
rakshita virudha ishavaah....Tebhyo.....*

He Sarva vyapâk prabhu, ap hamare niche ki
disha main vidyamân hain, ap hamare raja aur
briksha adi se raksha karte hain aur belon ke phalon
se palan karte hain (The rest as before.)

ऊर्ध्वा...ऊपर

वृहस्पतिः वड़ा स्वामी

श्वित्रः...शुद्ध

वर्षं...मेह

॥ ओ३म् ॥

ऊ॒र्ध्वा दिग् ब्र॒ह्म॒स्पति॒रधि॒पतिः श्वि॒त्रो
रक्षि॒ता वर्ष॑मिषवः । तेभ्यो नमो ऽधि॒-
पति॑भ्यो नमो रक्षि॒तभ्यो नम इषु॑भ्यो
नम ए॒भ्यो अस्तु । यो३ऽस्मान् दृष्टि॒ यं
वयं द्वि॒ष्मस्तं वो॒ जाभे॑ दध्मः ॥ ६ ॥

हे महान् प्रभो आप ऊपर की ओर व्यापक,
पवित्रात्मा, हमारे स्वामी और रक्षक हैं । आप
मेह वर्षा कर हमारी कृषि को सोंचते हैं जिस से
हमारा जीवन होता है । आ००० अग्रे पूर्ववत् ॥

Om !

*Urdhwa dig brihaspatir adhipatih shwitro
rakshita varsham ishavah. Tebhyo.....*

He Mahan Iswar, ap upar ki disha main vyapt
hain, ap pavitra hain, hamare swami aur palne wale
hain, ap meh barsha kar anna upjate hain, j s se ham
jite hain. (The rest as before.)

उद...०

वयं...हम

तमसः...अंधकारसे

परि...परे, दूर

पश्यन्तः...देखने हारे

उत्तर पीछे रहने हारे को

देव...ईश्वर को

देवा...उत्तम गुणधो

के साथ

सूर्य...उत्पन्न करने

वाले को

अगन्तु...पावे

ज्योतिः...तेजरूप

उत्तमं...श्रेष्ठ

॥ ओ३म् ॥

उद्वयं तमसस्त्रिस्त्रिः पश्यन्त उत्तरम् ।

देवं देवना सूर्यमगन्तु ज्योतिरुत्तमम् । १

॥ यजु० अ० ३५ मं० ॥ १४ ॥

हे प्रभो हम जो आपको देखते हैं कि आप अज्ञान अन्धकार के परे, सुख स्वरूप, प्रलय के पश्चात् रहनेवाले, दिव्यगुणों के साथ सर्वत्र विद्यमान देव और हमको जन्म देनेवाले हैं, सो हम आपके उत्तम ज्योतिः स्वरूप को प्राप्त होवे ।

Spiritual Vision.

Om !

Ud vagam tamasaḥ pari swah atvashyan

*uttamam, devam devatrá suryam aganma jyoti
uttamam.*

He Prabhu, ap agyán andhkar se pare, sukh swarup pralaya ke piche rahnewale, divya gunon ke sath sab sthar. main hain, ham ko janam dene wale hain, apke uttam jyoti swarup ko ham is jiwan main parain.

उदु...०

त्यं...उसको

जातवदमं...जगत के

उत्पन्न करनेवाले को

बहन्ति...दिखलाती है

केतवः...वस्तुएं

दृशे...दिखलाने को

विश्राय...सबको

॥ श्री ॥

उदुत्यं जातवदं देवं बहन्ति केतवः ।

दृशे विश्राय सूर्य्यम् ॥ २ ॥

यजु० अ० ३३ । मं० ३१ ॥

हे जगदीश्वर, जो सकल ऐश्वर्य के उत्पादक, सर्वज्ञ, और जी वात्मा के प्रकाशक हैं, आपकी महिमा सबको दिखलाने के लिये, संसार के पदार्थ पताका का काम देते हैं ।

जिस प्रकार भण्डियां मार्ग दिखलाती हैं उसी प्रकार सबको स्वाभाविक वस्तुएं परमेश्वर को प्रतीत कराती हैं ।

*Ud utyom jatavedasam dēvam vahanti ketuvah
driṣhe vishwaya suryam.*

Ap ko, jo sab sansarke utpadak hain, sub jannewale aur jivatma ke prakashak hain, sab ko dikhlane ke liye, sansar ke padarth pataka ka kam dete hain.

चित्रं... अद्भुत
देवानां... विद्वानों के
तथा लोकीं के
उदगात्... है
नग्नीकं... बल
मित्रस्य... सूर्य का
वरुणस्य... चन्द्र का
अग्ने... अग्नि का

आप्राः... धारण करता है
द्यावा... दिव्यलोक
पृथिवी... भूमि को
अन्तरिक्षं... आकाश
आत्मा... अन्तर्यामी
जगतः... जगत का
तस्युषः... जंगम का
स्वाहा... सत्य है

॥ ओ ॥

चित्रं देवानामुदगादनौकं
चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आ प्रा द्यावा पृथिवी अन्तरिक्षं
सूर्य आत्मा जगत्स्तस्य षष्ठः ।

स्वाहा ॥ ३ ॥ य० अ० ७ । मं० ४२ ॥

हे स्वामिन् यद्यपि संसार के पदार्थ आपको दर्शाते हैं परन्तु आप अद्भुत और विचित्र हैं, आप दिव्य पदार्थों बल हैं और सूर्य, चन्द्र और अग्नि के चक्षु अथवा प्रकाशक हैं। भूमि आकाश और तदन्तरगत लोक सब आप की सामर्थ्य में हैं। आप चर अचर जगत् के उत्पादक और अन्तर्यामी हैं। हे प्रभो हम ऐसे बलवान् हों कि सद्वचन, वाणी और कर्म से सत्य का ग्रहण करें।

Om

*Chitram devanām ud agād anikam chakshur
mitrasya varunasyogneh, ā pra dyava prithivī
antariksham surga atma jagatas tasthushash cha
Swaha!*

He awamin, ap adbhut hain, dibya padarthon ke
bal, aur agni ke prakashak hain. Bhumi, akash aur
us ke bich ke lok sab ap ki samarth main hain. Ap
achar achar jagat ke utpalak aur antar yami hain.
Ham aise balvan hon ki man, bani aur karm se sat
ka sovan karain !

तत्...वह
चक्षुः...देखने हार
देवहितं...विद्वानों
वा लोकों के लिये
पुरस्तात्...पहलेसे
शुक्रं...शुद्ध
उच्चरत्...हे
पश्यम...हम देखें

शरदः...ऋतु नाम, वर्ष
शतं...सो
जीवेम...हम जीवें
शृणुयाम...हम सुनै
पब्रवाभ...हम बोलें
अदीनाः...स्वतंत्र
स्याम...हम हों
भूयः...फिर

॥ ओ३म् ॥

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् ।

पश्येम शरदः शतं

जीवेम शरदः शतं५

शृणुयाम शरदः शतं

प्रब्रवाम शरदः शतम्

अदौनाः स्याम शरदः शतं

भूयस्व शरदः शतात् ॥ ४ ॥

॥ य० अ० ३६ । २४ ॥

हे सर्वदृक् चक्षु आप आनादिकाल से विद्वानों ओ संसार के हितार्थ शुद्ध वर्त्तमान हैं । प्रभो हम आप, को सो वर्ष देखों, आप की आज्ञा में सो वर्ष जीवें, आपके आदेश को सो वर्ष सुनै, आपके नाम को सो वर्ष व्याख्यात करै, सो वर्ष की आयुः भर पराधीन न हों और यदि योगाभ्यास से सो वर्ष से अधिक आयु हो तोभी इसी प्रकार विचरै ॥

Om !

*Tach chakshur deva hitam purastach chhukram
uchcharat, pashyema sharadah shatam
jivemd sharadah shatam, shrinuyama sharadah*

shatam, prabrahma sharadah shatam, adinah
syama sharadah shatam, bhuyash cha sharada
shatat.

He sab ke Dekhnewale, ap anadi kal se vidwanon
ke hitkari hain, pavitra aur pahlese bidyaman hain.

Ap kripa karen ki ham so varsh tak dekhen, so varsh
tak sunen, so varsh tak bolen, so varsh tak kisi ko
a dhin na hoven, aur phir so varsh se bhi adhik yoga
hyas se jiven.

॥ गुरुमंत्र ॥

तत्...उस
सवितु...उत्पादकके
वरेण्य...उत्तम
भर्गः...पाप नाशक
रूप को
देवस्य...ईश्वर के

धीमहि...ध्याते हैं
धियः...बुद्धि को
यः...जो
नः...हमारी
प्रचोदयात्...बढ़ाता है

॥ ओ३ ॥ भूर्भुवः स्वः ॥

तत्स॑ वि॒तुर्व॑रेण्यं॑ भर्गो॑ दे॒वस्य॑ धीम॒हि ।

धियो॒ यो नः॑ प्रचो॒दयात् ॥

य० अ० ३ । मं ३५ ॥ अ० ३६ । मं ३ ॥

ऋ० मं० ३ । सू० ६२ । मं १० ॥ साम०

उत्तर संहिता प्र० ७ मं० १० ॥

हे प्राण, पवित्रता और आनन्द के देनेवाले प्रभो, जो सर्वज्ञ और सकल जगद् के उत्पादक हैं, हम आप के उम पूजनोत्तम पापविनाशक विज्ञान स्वरूप का ध्यान करते हैं, जो हमारी बुद्धियों को प्रकाशित करता है। हे पिता आप से हमारी बुद्धि लदापि विमुख न हो, आप हमारी बुद्धियों में सदैव प्रकाशित रहें।

Initiatory Verse.

Om !

*Bhur ! Bhuva ! Swah ! Tat savitur varenyam
bhargo devasga dhimahi, dhiyo yo nah pra-
chodayat !*

He pran, parvitrata and anand ke denewale, apjo sarvagya hain aur jagat ke utpadak hain, ap ke pujniya, pap vinashak, vigyan swarup ka ham dhyan dharte hain, jo hamari budhion ko barhata aur prakashit karta hai He Pita ap se hamri buddhi kabbi vimukh na ho !

॥ समर्पण ॥

संभवाय...आनन्द रूपको	मयस्कराय...सुख देने
मयोभवाय...सुखरूप को	वाले को [को
शङ्कराय...भला करने	शिवाय...कल्याण रूप
हारे को	शिवतराय...बहुत
	कल्याण करनेवाले की

॥ ओ३म् ॥

नमः सम्भवाय च मयोभवाय च

नमः शङ्कराय च मयस्कराय च

नमः शिवाय च शिवतराय च

॥ य० अ० १६ । मं० ४१ ॥

हे शंभो सुख देनेवाले । कहां तक आप का यश
चर्चन करें आपकी हम केवल प्रणाम करते हैं ।
हे शङ्कर आनन्दित करने वाले, आपकी हमनम्रता
के नमस्कार करते हैं । हे शिव शान्ति के देने वाले
माय की हम बारम्बार नमस्कार करते हैं ॥

Om!

*Namah sham bhavaya cha mayo blavaya cha
namah shan karaya cha mayas karaya cha
namah shivaya cha shiva taraya eha !*

He sukh denewale shambhu, ap ko hamara pranam
hai, he anand karnewale shankar, ap ko hamara
pranam hai, he shanti denewale shiv, ap ko hamar
pranam hai !

— —

॥ संध्या के भजन १ ॥

हे देवो तुम भव जननी हो ।

पूरण धर्माशा करती हो ॥

सब को अनुकंपा से पालत ।

सदा नेद सब एर वर्षावत ॥

हम चाहत हन्द्रिय वश होवें ।

जाते ध्यान मग्न तब होवें ॥

यह पृथिवी शशि रवि ग्रह तारे ।

स्वर्ग स्थित जो सुख हैं सारे ॥

भगवत् तब रचना है अद्भुत ।

जिनके देखत मन हो प्रसु दित ॥

आगे पोछ दहने बाये ।
 नीचे ऊपर आप को पाये ॥
 जीवन अभय अन्न शानितगति ।
 कदमूल फल दाता हम प्रति ॥
 ज्योतिः रूप दिखावहु हमको ।
 जो प्रकाश करना है सबको ॥
 सब भवस्वाभिन् तब दर्शक है ।
 धर्म हेतु प्रभु तू व्यापक है ॥
 पर स्वामिन् तुम अद्भुत ज्ञानी ।
 महिमा जाय जा तनक वखानी ॥
 सदा विराजत मन के भीतर ।
 सर्व वस्तु से प्रिय से प्रीतर ॥
 हे कर्त्तार विश्व उत्पादक ।
 तब दर्शन है पाप विनाशक ॥
 सदा प्रकाशत मन के अन्तर ।
 कृपा पात्र कर बुद्धि निरन्तर ॥
 नमो नमो हरि मङ्गल दायक ।
 जय जय शंकरज गद विनायक ॥

॥ प्रातः काल का भजन २ ॥

जय ईश्वर जय २ भवपालक जय मन्तन सुखदाई ।
 दया हेतु सब जीवों के हित रचना नीक बनाई ॥
 प्रवल प्रतापकहाली वरणी महिमा वरणी न जाई ।
 चार खानि जगजीव उधारन वद विमल यश गाई ॥
 चरण कमलको ध्यानकरतसे ऋषि मुनिशान्ति पाई ।
 तेरा नाम जपन से शम्भो पाप ताप मिट जाई ॥
 हृदय स्वच्छ मे ललित मनोहर झलके तव प्रभुता ।
 जाकी ज्योत देखनिर्दई यम भय पाकर फिर जाई ॥
 गण गंधर्व नाग सुर नर मुनि सदा रहत लय लाई ।
 तव भक्तिका तनक विमल जल पिवत अधम तर जाई ॥
 दुस्तर भव सागर तरन को यही है एक उपाई ।
 ओकार तरणी में बैठो हरि चरणन चित लाई ॥

॥ भजन ३ ॥

हम अधीन दोन हूँ आप ईश्वर शरण तिहारी ।
 कृपा सिन्धु दीनन के वन्धु है तव ज्ञान भिखारी ॥

जगत्पति विशुम्भर रक्षक सकल विशुद्ध्यहितकारी ।
हे ईश्वर हे अलक निरंजन हे गुरु ज्ञान अपारी ॥
कलमलि यस्तुभयो मन हमरो कासोक है पुकारी ।
तुमविन अन्य नहि अवचाता क्षमासिन्धु महितारी ॥
नशि दिन करुणा करत दयामय देत वस्तु गुणकारी ।
जो २ संकट परत है हम पर तिने देत तुम टारी ॥
मात पिता मांसीते देवै किंचित वस्तु प्यारी ।
पर परमेश्वर तुम देते हो विन याचत बह सारी ॥
जन्म से पूर्व मात स्तनमें दूध भरी बल कारी ।
सब भवन्धन के हृदय में प्यार दियो अति भारी ॥
यह अनुराग हृदय उन सबके प्रभु है प्रीति तिहारा ।
नहि तो हमसे हृद होन पर क्यों नम जावे सारी ॥
जगत करत है प्रीति स्वार्थसे क्या भरता क्या नारी ।
केवल विना प्रयोजन प्रभुजी प्रीति करत हो भारी ॥
पालन पोषण करत सर्वको का मूरख क्या ज्ञान ।
ज्ञान प्रकाशक मुक्तिदायक जगत रचक हितकारी ॥
दुष्ट जीव को दण्ड के पीछे भव सागर देव तारा ।
शुद्ध चतुर नर ज्ञानको पावत कृपा से हरितुम्हारी ॥

॥ भजन ४ ॥

भवभय भंजक मोक्ष प्रदायक ।
 जगदीश्वरप्रभु दीन सहायक ॥ १ ॥
 करुणा सिन्धु सकल भूपालक ।
 पाप निवारक ज्ञान प्रकाशक ॥ २ ॥
 लोकादि सब को हरि देखत ।
 पाणी मात्र को सुख पहुँचावत ॥ ३ ॥
 अन्ध गत में पशु को रहते ।
 तिने हरि भोजन नित देते ॥ ४ ॥
 पंगु अन्ध निर्धल पशु जिते ।
 सब को पालत सुध दुध लेवे ॥ ५ ॥
 निर्भय हो सब ऐसे विचरत ।
 जैसे बालक गोद में लोरत ॥ ६ ॥
 घट २ मांझ नित्य जागृत हो ।
 शीर्ष पै रक्षा हाथ धरत हो ॥ ७ ॥
 मैं अति मूर्ख भाव नहि देखत ।
 मोघाशी चिन्ता मे डूबत ॥ ८ ॥
 तज मन बिषय भोग तृष्णा की ।
 प्रभु के शरण तू कर अपने की ॥ ९ ॥
 जासे शुद्ध होय विज्ञानी ।
 प्रभु देखै यह सन्त वखानी ॥ १० ॥

॥ ओ३म् ॥

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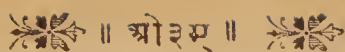
अस्य पुस्तकस्य मुद्रणानुवादाधिकारः दयानन्द पाठ
शाला पुस्तकसभया एव रक्षितः

अध्यापक की सूचना

वेद मंत्रों का अर्थ समझा कर कंठस्थ करावे। सब स्वर सहित एक ध्वनि में पढ़ें और गायन करें। विद्यार्थियों को शिक्षा करो कि—वेद की चार संहिता हैं उनके नाम ऋग् यजुः साम और अथर्व हैं। इसमें परमेश्वर के गुण कर्म स्वभाव का वर्णन है और आत्मोन्नति का विशेषतः विधान है। प्रातः काल स्नान के पश्चात् परमेश्वर को गायत्री आदि मंत्रों से प्रणाम करना चाहिये, फिर माता के पैरो पड़ के पिता से प्रणाम करना उचित है, और दिन भर सत्य बोलो और शुभ काम करो ॥

वेद मंत्रों में जो ऊपर नीचे चिन्ह लगे रहते हैं उनको स्वर कहते हैं। उनके ३ भेद हैं—१ उदात्त २ अनुदात्त ३ स्वरित। उदात्त का कोई चिन्ह नहीं होता, अनुदात्त नीचे की आड़ी लकीर को कहते हैं और स्वरित ऊपर की खड़ी लकीर को और यह भी है, ॐ को न्युब्ज स्वर कहते हैं ॥

दुर्गाप्रसाद



स्वर—Vowels

अ a आ â इ e ई ee उ oo ऊ oô ऋ ri
 ॠ ree ल lri लृ lrî ए a ऐ ai
 ओ o औ ow अं am अः ah



व्यञ्जन—Consonants

क ka ख kha ग ga घ gha ङ nga
 च cha छ chha ज ja झ jha ञ jna
 ट ta ठ tha ड da ढ dha ण nha
 त ta थ tha द da ध dha न na
 प pa फ pha ब ba भ bha म ma

य ya र ra ल la व va

श sha ष sha स sa ह ha

Conjunct Consonants

क्ष ksha त्र tra ज्ञ jna ढ dya

मात्रा-Vowel points

अ â ई e ऐ ee ओ oo ऊ ō ri ri लृ lri ँ a
 ै ai ो o ौ ौ ow ः am ः ah न n न n

॥ मात्रा सहित व्यञ्जन ॥

Consonants joined to Vowels.

क ka का kâ कि ki की kî कु ku कू kû
 क्र kri कृ krî के ke कै kai को ko कौ kow
 कं kam कः kah

इसी प्रकार सब व्यञ्जनों में मात्रा लगावो ॥

In like manner, join vowels to other consonants.

N. B.—In transliteration I use *e* for *a* (̂) *i* for *e* (̄), and *u* for *o* (̄) for the sake of facility

तेजः...प्रकाश	असि...(तू) है	मयि...मुझमें
धेहि...घर, दे	मन्यु...क्रोध	बलं...शक्ति
ओंजः...वेग	वीर्यं...पुरुषार्थ	सह...क्षमा

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

तेजाँ ऽ सि तेजो मयि धेहि ।

वीर्यमसि वीर्यं मयि धेहि ॥

बलमसि बलं मयि धेहि ।

ओंजो ऽ स्योंजो मयि धेहि ॥

मन्युरसि मन्युं मयि धेहि ।

सहो ऽ सि सहो मयि धेहि ॥

यजुर्वेद । अध्याय १६ । मंत्र ६ ॥

—o—

तू तेज है मुझ में तेज डाल

तू पुरुषार्थ है मुझ को पुरुषार्थ दे ।

तू बल है मुझ को बल दे ।

तू वेग है मुझ को वेग दे ।

तू क्रोध है मुझ को पाप के प्रति क्रोध दे ।

तू क्षमा है मुझ को क्षमा दे ।

I Om ! Tejo' si tejo mayi dhehi,

Viryam asi viryam mayi dhehi,

Balam asi balam mayi dhehi,

Ojo' sy ojo mayi dhehi,

Manyur asi manyum mayi dhehi.

Saho' si saho mayi dhekehi.

Thou art असि Light तेजः, give धेहि me
मयि light तेजः ।

Thou art असि Energy वीर्यं, put धेहि
energy वीर्यं in me मयि ।

Thou art असि Strength बलं, give धेहि
me मयि strength बलं ।

Thou art असि the Source of vitality
ओजः, give धेहि me मयि vitality ओजः ।

Thou art असि Anger मन्युः, give धेहि me
मयि anger मन्युः (at wickedness) !

Thou art असि Mercy सह, give धेहि me
मयि the quality of mercy सह ।

तनू...शरीर	पा...पालक	अग्ने...हे ईश्वर
असि...(तू) है	तन्वं...शरीरको	मे...मुझे मेरे
पाहि...पाल	आयुः...वयः	द...दाता
देहि...दे	वर्च...प्रताप	यत्...जो कुछ
ऊनं...कमती	तत्...वह	आपृण...पूर्ण कर

❀ ॥ ओ३म् ॥ ❀

तनूपा अग्ने ऽसि तन्वं मे पाहि ।

आयुर्दा अग्न ऽस्यायुमे देहि ॥

वर्चदा अग्ने ऽसि वर्च मे देहि ।

अग्ने यन्मे तनू ऊनं तन्म आपृण ॥

॥ य० ३ । १७ ॥

हे परमेश्वर तू शरीर पालक है मेरा शरीर पाल ।
 हे परमेश्वर तू आयुः दाता है मुझको आयुः दे ।
 हे परमेश्वर तू प्रताप दाता है मुझ को प्रताप दे ।
 हे परमेश्वर मेरे शरीर में जो कुछ कमती है वह
 मेरी पूरी कर ॥

2. Om ! Tanupâ agne' si tanvam me pâhi.

Âyudâ agne' sy âyur me dehi.

Varchoda agne si varcho me dehi,

Agne y tu me tanvâ ânam tan m: aprina.

O God अग्ने, Thou art असि the Protector of bodies तनूपा, protect पाहि my मे body तनू !

O God अग्ने, Thou art असि the Giver of life आयुर्दा, give देहि me मे life आयु !

O God अग्ने, Thou art असि the Giver of spiritual light वर्चोदा give देहि me मे spiritual light वर्च !

O God अग्ने, make good आपृण whatever यत् तत् is defective ऊन in my मे body तनू !

Obs—It is God who makes our bodies.

तू...तू	पति:...स्वामी	हा...नाशक
म...उत्पादक	राजा...पालक	भद्रः { अच्छा कलराण
सि...तू हे	उत...और	
तू...सच्चा	वृत्र...अंधकार	क्रतुः...कर्त्ता

❀ ॥ ओ३म् ॥ ❀

त्वं सोमा॑सि सत् प॑तिम्

त्वं राजो॑त वृ॒त्रहा ।

त्वं भ॒द्रो अ॑सि क॒तुः ॥

ऋग्वेद । अष्टक १ अध्याय ६ वर्ग १८ मंत्र ५ ।

हे उत्पन्न करने वाले परमेश्वर ! तू सच्चा स्वामी
और अन्धकार नाशक राजा है । अच्छा जगत् का
कर्त्ता है ॥

3. *Om ! Twan somāsi sat patis*

Twam raj ota vritra hā.

Twam bhadro asi kratuh.

() Father सोम, 'Thou त्वं art असि the
true सत् Protector पतिः, King राजा and उत्त
Dispeller द्वा of darkness वृत्र ! Thou त्वं art
असि the beneficent भद्र Maker कतुः ॥

शं ... सुखकारी	नः...हमको	मित्रः...रक्षक
वरुणः...श्रेष्ठ	भवतु...होओ	अर्यमा...न्यायी
इन्द्र...ईश्वर	वृहत्...बड़ा	पति...स्वामी
विष्णुः...व्यापक	उरु...बड़ा	क्रमः...शक्ति, पराक्रम

❀ ॥ ओ३म् ॥ ❀

शं नो मित्रः शं वरुणः

शं नो भवत्वर्यमा ।

शं नो इन्द्रो वृहस्पतिः

शं नो विष्णुरुक्ष क्रमः ॥

॥ ऋ० १।६।१८८ ॥

रक्षक, श्रेष्ठ, न्यायकारी, परमेश्वर, बड़ा स्वामी,
सर्वव्यापक, बड़े पराक्रमवाला हमको सुखकारी हो ।

4 Om ! Shan no mitrah sham varunah
Shan no bhavatu aryamā

*Shan no indro vrihas patih,
Shan no vishnur uru kramah.*

May God वरुणः, who is the Friend मित्रः,
and Judge अर्यमा of all, and who is Almighty
इन्द्रः, Omnipresent विष्णुः, most High Lord
वृहस्पतिः, of great उरु glory क्रमः, be भवतु
gracious शं to us नः !

ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा । मनुः ।
सूक्त्यनोक्तं पूर्वं पुरस्ताच्च विशीर्यति ॥ २ । ४७ ॥
वेद पाठ के पूर्व और अन्त में सदा ओंकार बोलना
चाहिये । पूर्व में न बोलने से पाठ चला जाता है और
अन्त में न बोलने से नष्ट होजाता है (जैसे व्याख्यान
के पूर्व और पश्चात् प्रार्थना करने से अच्छा लगता है
और हृदय पर चुभ जाता है)

Let the pupil always pronounce the syll-
able Om at the beginning and at the end of
lesson in the Veda, (for, unless the yllable
Om precede, the lesson will slip away from
him, and unless it follow, it will fade away, —
Manu, 11. 47.

नमः...प्रणाम

ते...तुभको

त्व...तू। एव...हि

ब्रह्म...सबसे बड़ा

वदिष्यामि...मैं कहूंगा

सत्यं...सच। तन्...वह

अवतु...रक्षा करे

ब्रह्मणे...परमेश्वर को

वायो...हे सर्वशक्तिमन्

प्रत्यक्षं...सच मुच

त्वां...तुभको

ऋतं...विद्या की बात

मां...मुभको

वक्तारं...वेद शिक्षक को

❀ ॥ ओ३म् ॥ ❀

नमो ब्रह्मणे नमस्ते वायो !

त्वमेव प्रत्यक्षं ब्रह्मासि ।

त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।

ऋतं वदिष्यामि । सत्यं वदिष्यामि ।

तन् मामवतु । तद् वक्तारमवतु ।

अवतु मामवतु वक्तारम् ॥स० प्र०॥

परमेश्वर को प्रणाम है सर्वशक्तिमन् तुभे प्रणाम है त हि सचमुच सब से बड़ा है ।

मैं तुझ हि को सचमुच सब से बड़ा कहूंगा । मैं विद्या की बात बोलूंगा । मैं सच बोलूंगा । वह मेरी रक्षा करे । वह वेदशिष्य की रक्षा करे । मेरी रक्षा करे । वेदशिष्य की रक्षा करे ।

5. Om ! *Namo brahmane, nauaste vayo !*

*Twam eva pratyaksham brahm asi,
Twam eva pratyaksham brahma vadishyami,
Ritam vadishyami, satyam vadishyami,
Tan mam aratn, tad vaktaram avatu,
Avatu mam, avatu vaktaram.*

Salutation नमः to the Supreme Being
ब्रह्मणे ! O Almighty Lord वायो, salutation
नमः to Thee ते !

Thou त्वं alone एव art असि truly प्रत्याक्षं
Supreme ब्रह्म ।

I shall acknowledge वदिष्यामि Thee त्वां
alone एव as truly प्रत्याक्षं adove all ब्रह्म ।

I shall talk वदिष्यामि of knowledge
ऋतं । I shall speak वदिष्यामि truth सत्यं ।

May He तत् protect अवतु me मां ! May
He तत् protect अवतु the teacher of the
Vedas वक्तारम् evermore !

विश्वानि...सब
 सवितर...हे उत्पादक
 परासुव...दूर कर
 भद्रं...भलाई
 नः...हम को

देव...हे परमेश्वर
 दुरितानि...बुराईयां
 यद्...जो कुछ
 तन्...वह
 आसुव...दे

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

विश्वानि देव सवितर
 दुरितानि परासुव ।

यद् भद्रं तन् न आसुव ॥

य० ३० । ३ ॥

हे ईश्वर उत्पन्न करने वाले, सब बुराईयां दूर करो,
 और जो कुछ भलाई हो वह हम को दे ॥

6 Om ! Vishwani deva savitar,
 Duritani para suva,
 Yad bhadram tan na asuva.

O God देव, the Father सवितर, remove
 परासुव all विश्वानि evils दुरितानि, and give
 आसुव us नः that तत् which यत् is good भद्रम् !

इन्द्रः... ऐश्वर्यवान् ,

मित्रः... रक्षक

वरुण... पापनिवारक

अग्नि... सर्वज्ञ

माहुः... कहते हैं

अथो... और

दिव्य... अद्भुत । यः... वह

सुपर्णः... सुंदर

गरुत्मान... गंभीर

एकं... अद्वितीय

सत्... है

विप्र... बुद्धिमान्

बहुधा... बहुत प्रकार

वदन्ति... कहते हैं

यम... न्यायकारो

मातरिश्या... ईश्वर

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

इन्द्रं मित्रं वरुणमग्निमाहुः—

अथो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सत् विप्रा बहुधा वदन्ति

अग्निं यमं मातरिश्यानमाहुः ॥

ऋ० २, ३, २२, ४६ ।

ईश्वर को इन्द्र, मित्र, वरुण, अग्नि कहते हैं ।
और वह अद्भुत, सुन्दर, गंभीर है ।

एक है, पर बुद्धिमान् लोग ईश्वर को बहुत नाम
से पुकारते हैं, जैसे अग्नि, यम, मातरिश्या ॥

7. *Om ! Indram mitram v arunam agnim ahur,
 Atho divyah sa suparno garutman,
 Ekam sat vipra bahudha vadanti,
 Agnim yamam matarishwanam ahuh.*

People call आहुः God अग्नौ Almighty Lord इन्द्र, Friend मित्रं, the Adorable वरुणं । Also अथो He is सः glorious दिव्यः, beautiful सुपर्णः and awful गरुतमान् । The learned विप्राः call वदन्ति the Unitary एकं Being सत् variously बहुधा, as God अग्नि, Judge यमं, and the First Cause of the worlds मातरिश्वानम् ॥

सत्यं ब्रूयात् प्रियं ब्रूयान्न ब्रूयात् सत्यमप्रियम् । मनुः ।
 प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ ४ ॥ १३८ ॥

सत्य बोलना चाहिये, प्रिय बोलना चाहिये,
 अप्रिय सत्य न बोलना चाहिये, प्रिय बोलना चाहिये,
 पर झूठ न बोलना चाहिये, यही सनातन धर्म है ॥

Let the pupil say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood ; that is the eternal law.—Manu, IV. 138.

ऋषिः...ज्ञानी	हि...निःसं देह	पूर्वजा...पुरातन
असि...तू है	एकः...केवल	ईशानः...स्वामी
ओजसा...बलसे	इन्द्र...हे परमेश्वर	चोष्कूयसे तू
वसु...धन		देता है

❀ ॥ ओ३म् ॥ ❀

ऋषिर्हि पूर्वजा अस्येक ईशान ओजसा ।

इन्द्र चोष्कूयसे वसु ॥

ऋ० ५, ८, १७, ४१ ।

तू निःसं देह प्रथम प्रादुर्भूत सब जानने वाला अपने बल के कारण एक मात्र स्वामी है ।

हे परमेश्वर तू धन दे ता है ॥

8. Om ! Rishir hi prvaja asy eka ishana ojsa,
Indra choshkuyase vasu.

O Lord इन्द्र, Thou art असि undoubtedly हि omniscient ऋषिः, pre-existent पूर्वजा and the only एक Lord ईशान of the universe in virtue of Thy power ओजसा ! Thou givest चोष्कयसे us wealth वसु ॥

देवी...जगत् माता	पीतये...पूर्ण करने की
अभिष्टये...शुभ इच्छा के लिये	शंयोः...सुख की
आपः...दयापक	अभि...सर्वत्र
भवन्तु...होवे	स्रवन्तु...वर्षावे

❀ ॥ ओ३म् ॥ ❀

शं नो देवीरभिष्टय आपो भवन्तु पीतये ।

शंयोरभि स्रवन्तु नः ॥

अथर्ववेद, अध्याय १ वर्ग १ मंत्र १

सर्व व्यापक जगत् माता शुभ इच्छाके पूर्ण करने के लिए हम को सुखकारी होवे, हमपर सुख वर्षावे ॥

9. Om ! Shan no devir abhishtaya
apo bhavantu pitaye,
Shanyor abhi sravantu nah.

May the all-prevading आपः Divine Mother
देवी be भवन्तु pleased शं to gratify पीतये our
नः spiritual desires अभिष्टये and strew स्रवन्तु
blessings शंयोः around अभि us नः

भूः...प्राण, पृथिवी
भुवः...अपान, पाताल
स्वः...व्यान, स्वर्ग
तत्...उस
सवितुः...उत्पादक का
वरेण्यः...उत्तम

भर्गः...ज्योतिः स्वरूप
देवस्य...ईश्वर का
धीमहि...हम ध्यान करते हैं
धियः...बुद्धि को
यः...जो । नः...हमारी
प्रचोदयात्...प्रकाशकरे

❀ ॥ ओ३म् ॥ ❀

भूर्भुवः स्वः ॥

तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥*

ऋ०, मंडल ३, सूक्त ८२, मंत्र १०

परमेश्वर प्राण पवित्रता और सुख का दाता है । हम उस उत्पन्न करने वाले ईश्वर के श्रेष्ठ, पाप नाशक, ज्योतिः स्वरूप का ध्यान धरते हैं, जो हमारी बुद्धि को प्रकाश करता है ॥

* यह गायत्री मंत्र है । इस से प्रतिदिन परमेश्वर का ध्यान करो ॥

10. *Om! Bhur bhuwah swah,
Tat savitur varenyam bhargo devasya dhimahi
Dhiyo yo nah prachodayat.*

God ओं is the Supernal Life भूः, Holiness भुवः and happiness स्वः। We meditate धीमहि upon the Divine देवस्य Sun's सवितुः glorious वरेण्यं majesty भर्गो, who यः inspires or illuminates प्रचोदयात् our नः understanding धियो ॥

N. B.—The English translation is meant to let such parents of our pupils as are not conversant with Hindi know what kind of religious instruction is given to their sons at the Dayanand High School.

वेदमेवाभ्यसेन्नित्यं यथाकालमतन्द्रितः । मनुः
तं ह्यस्योद्भुः परंधर्मुपधर्मोऽन्य उच्यते ॥ ४ । १७४ ॥

मन लगा कर उचित समय पर नित्य वेद ही का अभ्यास करना चाहिये । यह विद्यार्थी का बड़ा धर्म है ॥

Let the pupil, without tiring, daily mutter the Veda at the proper time ; for they declare that to be one's highest duty, (all) other (observances) are called second ary duties.—Manu, IV. 174,

❖❖ ॥ ओ३म् ॥ ❖❖

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SECOND VEDIC READER

द्वितीयं वेद पुस्तकं

BY
DURGA PRASAD

दुर्गाप्रसादेन

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लवपुरे

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मुद्रितञ्च

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रचितः ॥

॥ सूचना ॥

ऋग्वेद में १० मण्डल १०१८ सूक्त और १०५८८ मंत्र हैं (इसमें ८ अष्टक और प्रत्येक अष्टक में आठ २ अध्याय हैं और २०१४ वर्ग हैं) ॥

यजुर्वेद में ४० अध्याय और १८७५ मंत्र हैं ॥

साम वेद में छन्द आर्चिक, महानाम्नार्चिक और उत्तरार्चिक है । जिसमें छन्द आर्चिक में ६ अध्याय ६४ दशति और ६४० मंत्र हैं । महानाम्नार्चिक में १० मंत्र हैं और उत्तरार्चिक में २२ अध्याय और ४०४ मंत्र अथवा आर्चिका हैं । अर्थात् सामवेद में १०५४ मंत्र हैं ॥

अथर्ववेद में २० काण्ड ७३१ वर्ग और ५८८७ मंत्र हैं ॥

अत एव चारो वेदों में १८६१५ मंत्र हैं ॥

यदि बालक २० वर्ष की आयु: के उपरान्त वेदार्म्भ करे और ३० मंत्र अर्थ सहित सप्ताह में पढ़े तो २१ वर्ष की आयु: में वह चारो वेद पूर्ण कर सकता है । और यह स्मरण रखना चाहिये कि ३० मंत्र पाठशाला की श्रेणि में जो केवल एक घण्टा एक विषय पढ़ती है सुगमता से बालक पढ़ सकते हैं । मैंने त्रिष्टुपछन्द के मंत्र अर्थ सहित ५ मिनट में कंठ करादिये हैं । इसलिये हम एतक विद्यार्थी संपूर्ण चारो वेद अध्यायन कर सकते हैं ॥ दुर्गा प्रसाद

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

अग्ने...हे परमेश्वर

अच्छा...शुभ

वद...कह

इह...यहां

मः...हम को

प्रत्यङ्...अग्रेसर, ईश्वर

सुमना...प्रसन्न

भव...हो, रहो

प्रयच्छ...दे

विशः...प्रजा के

पते...हे स्वामिन्

दा...देने द्वारा

असि...है

त्वं...तू

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

॥ ऋग्वेद मण्डल १० । सूक्त १४१ ॥

अग्ने अच्छा वदेह नः

प्रत्यङ् नः सुमना भव ।

प्र नो यच्छ विशस्पते

धनदा असि नस्त्वम् ॥ मंत्र १ ॥

हे परमेश्वर हम को शुभ कह । हे ईश्वर हम से प्रसन्न रहो । हे प्रजा के पति हम को (धन) दो । तू हमारा धन दाता है ॥

Om!

1 Agne achhā vad eha nah
 Pratyang nah sumanā bhava,
 Pra no yachha vishas pate
 Dhan da asi nas twam.

O God अग्ने, speak बढ kindly अच्छा to
 us नः ! O Preceder प्रत्यङ्ग, be भव kind
 सुमना to us नः ! O Lord पते of hosts विशः,
 give प्रयच्छ us नः wealth ! Thou त्वं art
 असि our नः giver दा of wealth धन ।

नः...हम को	देवाः...विद्वान् लोग
प्र यच्छतु...देवे	सूनुता...वाक्पतिः
अर्थमा...न्यायकारी	रायः...धन
भगः...ईश्वर	देवी...परमेश्वर
बृहस्पति...बड़ा स्वामी	ददातु...देवे

❖ ❖ ❖ ॥ ओ३म् ॥ ❖ ❖ ❖

प्र नो यच्छत्वर्थमा

प्र भगः प्र बृहस्पतिः ।

प्र देवाः प्रीत सूनुता

रायो देवी ददातु नः ॥ मं० २ ॥

न्यायकारी ईश्वर बड़ा स्वामी हम को धन देवे
विद्वान् लोग और वाक्पति परमेश्वर हमको धन दं॥

Om!

2 Pra no yachhatw aryamâ
Pra bhagah pra brihas patih,
Pra devah pr ota sunrità,
Râyo devî dadātu nah.

The Great Lord बृहस्पतिः, the Judge
अर्यमा and Ruler भगः of all, may give
पृच्छातु us नः wealth! Learned people देवा
and उत the truth-loving सूनृता God देवी
of speech may give ददातु us नः wealthः
रायः।

N.B.—The three kinds of wealth mentioned above are
spirituality, knowledge and truth.

सोमं...उत्पादक को	आदित्यान्...अविनाशीको
राजानं...ईश्वर को	विष्णुं...सर्वव्यापक को
अवसे...रक्षा के लिए	सूर्यं...प्रकाशक को
अग्निं...सर्वज्ञ को	ब्रह्माणं प्रजापति को
गोभिर्...स्तुतियों से	च...और
इवामहे...बुलाते हैं	बृहस्पति...बड़े स्वामी को

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

सोमं राजानमवसे ऽग्निं गोभिर्हवामहे ।

आदित्यन् विष्णुं सूर्यं

ब्रह्माणं च बृहस्पतिम् ॥ मं० ३ ॥

उत्पादक, पूजनीय, अवनशी, व्यापक, प्रकाशक,
सृजक, सर्वस्वामी परमेश्वर को रक्षा के लिये स्तुतियों
से हम स्मरण करते हैं ॥

Om!

3 Somam rājānam avase

' Gnim girbhir havāmahe,

Adityān vishnum sūryam

Brahmānam cha brihaspatim.

We invoke हवामहे the effable सोमं, glo-
rious राजानं, adorable अग्निं, imperishable
आदित्यान्, all-pervading विष्णु, all-producing
सूर्यं, all-instructing ब्रह्माणं, Supreme बृहः
Ruler पतिं with hymns गोभिः for protection
भवसे ॥

N.B.—The Sama Veda has adityam instead of adityan,

इन्द्र...ऐश्वर्य वाला	नः...हम को
वायु...बलवान्	सर्व इत्...सब हि
सुहवा सुपूज्य	जनः...मनुष्य
इह...इस कर्म में, यहाँ	संगत्यां...सभा में
हवामहे...आवाहन करते	सुमना...अच्छा मन
यथा...जिससे	असत्...हीने

॥ ॐ ॥

इन्द्रवायु बृहस्पतिं सुहवेह हवामहे ।

यथा नः सर्व इज् जनः

सङ्गत्यां सुमना असत् ॥ मं० ४ ॥

हम सुपूजा इन्द्र बलवान् बृहस्पति को इस काम
अथवा इस संसार में स्मरण करते हैं जिस से हमारी
सभा में सब हि जन प्रसन्न होंगे ॥

—●—
Om!

4 Indra vāyu brihas patim

Su hav eha havāmahe,

Yathā nah sarva ij janah

Sangatyām sumanā asat.

We invoke हवामहे the Great इहः God
पति, who is all इन्द्र-powerful वा, यूसो tha

यथा all सब the इत् people जनः in our न
society संगत्यां may be असत् happy सुमना ॥

अर्यमणं...न्यायकारो को	वातं...सर्वगत को
बृहस्पतिं...बड़े स्वामी को	विष्णुं...व्यापक को
इन्द्रं...इंशुर को	सरस्वती वाक्पति को
दानाय...दान के लिए	सवितारं...उत्पादको
चोदय...प्रार्थना करो	वाजिनं...बलवान् को

❀ ॥ ओ३म् ॥ ❀

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।

वातं विष्णुं, सरस्वतीं

सवितारं च वाजिनम् ॥ मंत्र ५ ॥

दान के लिये न्यायकारो, बड़े स्वामी, ऐंशुर्यवान, सर्वगत
व्यापक वाक्पति, बलवान् पितासे प्रार्थना करो ॥

Om!

5 Arya manam brihas patim

Indram dāuāya chodaya,

Vātam vishnum saraswatim

Savitāram cha vājinam.

Ask **चोदय** the Judge **पर्यमणं**, Great Lord **वृहस्पतिं**, God **इन्द्रं**, the all-moving **वातं**, all-pervading **विष्णुं**, Lord of speech **सरस्वतीं**, and **च** the Almighty **वाजिनं** Father **सवितारं** for a blessing **दानाय** ।

नः...हम को

अग्ने...हे परमेश्वर

अग्निभिः...विभूतियों से

ब्रह्म...वेद को

यज्ञ...कर्म को

वर्धय...बढा

देवतातये...यज्ञमें

रायः...धन

दानाय...दान के लिये

चोदय...प्रार्थना करो

॥ ओ३म् ॥

त्वं नो अग्ने अग्निभिर्

ब्रह्म यज्ञं च वर्धय ।

त्वं नो देव तातये

रायो दानाय चोदय ॥ मं० ६ ॥

हे परमेश्वर तू हमारे वेद और यज्ञ को ब्रह्मसामर्थ्य से बढा । तू यज्ञ में दान के लिये हमें धन प्रदान कर ॥

[८]

Om!

6. Twan no agne agnibhir

Brahma yajnam cha vardhaya,

Twan no deva tataye

Rayo danaya chodaya.

O God अग्ने, do Thou त्वं promote वर्धय
our नः knowledge ब्रह्म and च skill यज्ञं by
Thy powers अग्निभिः! Do Thou त्वं give
चोदय us नः wealth रायः for giving it away
दानाय in sacrifices देवतातये or good deeds!

अग्ने ... हे परमेश्वर

व्रत ... प्रतिज्ञा, मानता

पते ... हे स्वामिन्

चरिष्यामि ... करुंगा

तत् ... वह । मे ... मुझ को

शक्यं ... मैं कर सकूँ

राध्यताम् ... सिद्धकर

इदं ... यह

अहं ... मैं

अनृतात् ... झूठ से

सत्यं ... सच की

उपैमि ... पाऊँ

॥ ओ३म् ॥

अग्ने व्रतपते व्रतं चरिष्यामि

तच्च शक्यं तन् मे राध्यताम् ।

इदमहमनृतात् सत्यमुपैमि ॥

॥ यजुः० अध्याय १ । मंत्र ५ ॥

हे परमेश्वर पतिज्ञा पातक ! मैं व्रत करूंगा ।
उस को मैं कर सकूँ । वह मुझ को सिद्ध कर । मैं
भूठ से (बच कर) सत्य को पाऊँ ॥

Om !

Agne bratapate ! bratam charishyāmi,
Tach chhakeyan, tan me radhyatām,
Idam aham anritat satyam upaimi !

Yagur. 1. 5.

O God अग्ने, Protector पति of vows व्रत,
I shall act चरिष्यामि upon my vow व्रत
May I be able to do शक्यं it तत्! Favor
राधयातां me मे with it तत्, that इद I अहं may
obtain उपैमि truth सत्यं from falsehood
अनृतात् !

यत्...जी

च...भीर

पाणति...जीता है

प्राणेन...स्वांस से

पश्यति...देखता है

उच्छिष्टात्...शेष, परमेश्वर से

चक्षुषा...आंख से

जज्ञिरे...उत्पन्न हुए

सर्वे...सब

दिवि...आकाश में

देवाः...देवता

श्रित...रहने वाले ॥

॥ ओ३म् ॥

यच् च प्राणति प्राणेन

यच् च पश्यति चक्षुषा ।

उच्छिष्टाज् जज्ञिरे सर्वे

दिवि देवा दिविश्रितः ॥

अर्थव० अ० ११ । वर्ग ७ । मंत्र २३ ॥

वे जो स्वांस लेकर जीते हैं, जो आंखों से देखते हैं, आकाश के देवता और आकाश में रहने वाले सब परमेश्वर से उत्पन्न होते हैं ॥

Om!

Yach cha prānati prānena,

Yach cha pashyati chakshushā,

Uch chhishtaj jajaire sarve,

Divi devâ divi shritah.—Ath. XI. 7,23.

That which यत् lives प्राणति by breathing प्राणेन, that which यत् sees पश्यति with eyes चक्षु, and च angels देवा: in heaven दिवि and life in the sky दिविश्रितः, all सर्वे are produced जज्ञिरे from God, the Residuum तच्छिष्टा or Omega.

आविः...प्रवट	तत्र...वहां
संनिहितं...समीप	इदं...यह
गुहा...हृदय में	सर्वं...सब जगत्
चरन्...व्यापक	आर्पितं...आश्रित
नाम...कहलता है	एजत्...जंगम
महत्...बड़ा	प्राणत्...जन्तु
पदं...धाम	प्रतिष्ठितं...स्थावर

॥ ओ३म् ॥

आविः संनिहितं गुहा

चरन् नाम महत् पदम् ।

तत्रेदं सर्वमार्षितम्

एजत् प्राणत् प्रतिष्ठितम् ॥

॥ अथर्व० १० । ८ । ६ ॥

परमेश्वर समीप प्रवट है । हृदय में व्यापक है ।
उस को बड़ा धाम कहते हैं । यह सब जंगम, स्थावर
और जन्तु उस के आश्रित हैं ॥

Om!

Avih san nihitam guhà

Charan nàma mahat padam,

Tatr edam sarvām ārpitam,
Aijāt prānat pratishtitam—Ath. 10,8,6.

God is revealed आविः near at hand
संनिहितं, pervading चरन् in the heart
गुहा He is called नाम the Great महत्
Home or Path पद All सर्व that इहं moves
एजत्, lives प्राणत् or is stationary प्रतिष्ठितं,
is dependent आर्पितं upon Him तत्र ॥

उ...हि	देवं...परमेश्वर को
उद्बहन्ति...प्रघटकरते	केतवः...वस्तुएँ (केतरहना)
त्यं...उस को	दृशे...दिखलाने के लिए
जात...उत्पन्न हुआ	विश्राय...सब को
वेदसं...धन, संसार	सूर्य...पिता को

॥ ओ३म् ॥

उद्बु त्यं जातवेदसं देवं बह्विन्ति केतवः ।

दृशे विश्राय सूर्यम् ॥ अ० २० । ४७ । १३ ॥

॥ साम० १ । ३ । ११ ॥

संसार की वस्तुएँ उस जगदुत्पन्न करने वाले
परमेश्वर पिता को सब को दिखलाने के लिए प्रघट
करतो हैं ॥

Om !

Udu tyam jatavedasam
Devam vabanti ketawab,
Drishe vish wäya suryam.—Ath. 20,47,13.

The objects of the world केतवः reveal
उदहन् God देवः, the Father सूर्यं to show
दृशे Him त्यं to all विश्वाय ॥

यतः...जहां से
सूर्य...भानु
उदेति...निकलता है
अस्तं...डूबता
यत्र...जहां
च...और
गच्छति...जाता है
तद्...वह

एव...हि
मन्ये...मानता हूं
अहं...मैं
ज्येष्ठं...सब से बड़ा
उ...और
न...नहि
अत्येति...परे है
किंचन...कोई

॥ ओ३म् ॥

यतः सूर्य उदेत्यस्तं यत्र च गच्छति ।

तदेव मन्ये ऽहं ज्येष्ठं

तदु नात्येति किंचन ॥ अ० १० । ८ । १६ ॥

जहां से भानु निकलता और जहां डूबता है उस हि
को मैं बड़ा मान्ता हूं और उसहि से कोई परे नहीं है ॥

Om ! Yatah suryā udety
Astam yatra cha gachhati,
Tad eva manye 'ham jyeshtham,
Tadu natyeti kinchana.—A. 10, 8. 16.

I अहं think मन्थे Him तद् alone एव to
be the greatest ज्येष्ठ of all, from whom
यतः the sun सूर्य rises उदेति, and च in whom
यत्र it goes गच्छति to set अस्त । and उ
nothing किंचन surpasses अत्यैति Him तत् ॥

तरणिः...नौका	असि...तू है
विश्व...सब । दर्शयः...सूर्य	सूर्य...हे पिता
ज्योतिः...प्रकाश	आभासि...प्रकाशता है
कृत्...करने द्वारा	रोचनं...सुन्दर

॥ ओ३म् ॥

तरणि विश्वदर्शतो ज्योतिष्कदसि सूर्य ।

विश्वमा भासि रोचनम् ॥

अथर्व० २० । ४७ । १६ ॥

हे पिता तू नौका और विश्वका प्रकाश करने
वाला सूर्य है। तू सुन्दर जगत् को प्रकाश कर्ता है ॥

— ० —

Om!

Taranir vishwa darshato

Jyotish krid asi surya,

Vishwam abbasi rochanam.—Ath.

XX. 47, 16.

O Father सूर्य, Thou art असि the pro-
ducer कर्ता of light ज्योति. & the ship
तरणि: and guide दर्शत: of the world विश्व।
Thou illumest आभासि the beautiful रोचन
world विश्व ॥

— —

यत्...जो कुछ
एजति...चलता है
पतति...गिरता है
तिष्ठति...स्थिर है
च.....और
प्राणत्...जीता है
अ...नहि
निमिषत्...उठाता है

भुवत्...होवेगा
तद्...वह
दाधार...धारणकरता है
पृथिवी...जगत् को
विश्वरूपं...सब संसार को
संभूय...हो कर
भवति...होता है
एव...हि

॥ ओ३म् ॥

यदेजति पतति यच् च तिष्ठति
 प्राणदप्राणन् निमिषच् च यद् भुवत् ।
 तद् दाधार पृथिवीं विश्वरूपं
 तत् संभूय भवत्येकमेव ॥

॥ अथर्व० १० । ८ । ११ ॥

परमेश्वर ने सब जगत् को, जो चलता फिरता
 और स्थिर है और जो जोता हुआ है और जो जोने
 चाहता है और जो अगे होगा, धारण किया है ।
 वह स्वयंभू एक हि है ॥

Om! Yad ejati patati yach cha tishthati
 Pranad aprānan nimishach cha yad
 bhavāt.

Tad dādhār prithivim vishwa rūpam
 Tat sambhūya bhavaty ekam eva.

Ath. 10, 8, 11.

God has upheld दाधार all विश्वरूप that is
 in the world पृथिवी, which यत्, moves एजति

falls पतति, and च which यत् is stationary तिष्ठति, lives प्राणत् dies अप्राणत्, struggles to live निमिषत् and च which यत् will come into being भवत् । He, being self-existent संभूय, is भवति One एक only एव ॥

—०—

सायं...सांभ को
गृह...घर । पति...स्वामी
नः...हमारा
अग्निः...परमेश्वर
प्रातः...भोर
सौमनस्य...प्रसन्नताका
दाता...देने हारा
वसोः...धनका । वसु...धन

दा...दाता । एधि...हो
वयं...हम
त्वा...तुम्हें को
ईश्वानाः...पूज के
तन्व...शरीर को
पुषम...पाले । शत...स
हिमा...हैमन्त, वर्ष
ऋधेम...प्रसन्न रहें

❀ ॥ ओ३म् ॥ ❀

सायं सायं गृहपतिर्नो अग्निः

प्रातः प्रातः सौमनसस्य दाता ।

वसोर्वसोर्वसुदा न एधि

वयं त्वेभ्यानास्तन्व पुषेम ॥

प्रातः प्रातर्गृहपतिर्नो अग्निः

सायं सायं सोमनसस्य दाता ।

वसोर्वसोर्वसुदा न एधि

इन्धानास्त्वा शत हिमा ऋधेम ॥

॥ अथर्व० अध्याय १८ । वर्ग ५५ । मंत्र ३ । ४ ॥

हमारे गृहका स्वामी परमेश्वर सायं प्रातः प्रसन्नता का दाता है । हे परमेश्वर तू हम को अन्न धन का दाता है । तुझ को पूज के हम शरीर को पालें और १०० वर्षं ययन्त प्रसन्न रहें ॥

—•—

Sāyam sayam grihapatir no agnih
Pratah pratah sowmanasasya data,

Vasos vasuda na aidhi Vayam tw
endhanas tanwam pushem.

Pratah pratar grihapatir no agnih

Sayam sayam sowmanasasya data,

Vasor vasor vasuda na aidhi

Indhanas twa shata hima ridhema

A. 19, 55, m. 3 and 4

God अग्नि the master पति of our नः house
 गृह is the giver दाता of happiness सौमन
 सस्य morningप्रातः and eveningसायं O Lord, be
 Thou एधि the giver दा of the wealth वसु
 of wealth वसोः to us नः We वयं may
 nourish पुषेम the body तन्व by worshipping
 ईश्वानाः त्वा Thee and live ऋधेम 100 शत
 year हिमा *

* वर्ष में एक हैमन्त ऋतु होती है सो सौ हैमन्त
 का अर्थ सौ वर्ष हुआ ॥

—०—

आचार्यस्त्वस्य यां जातिं वधिवद्देदपारगः ।

उत्पादयति सावित्रा सा सत्या सा जरामरा ॥

That caste is, real, undecayable and immortal, which the teacher versed in the whole Veda makes of persons according to the law through the Vedic verse, called the Gayatri.—Manu, II. 148.

यो ऽनघोत्य द्विजो वेदमन्यत्र कुरुते अममे ।

स जीवन्नैव शूद्रत्वमाशुगच्छति सान्वयः ॥

The twice born person who studies secular subjects without learning the Veda, becomes a low caste in his life with his family.—Manu, II. 164.

शं...मुख कारो

नः...हम को

उरु...बड़ा

चक्षाः...तेज

उदेतु...निकले

तचस्रः...चार

भवन्तु...होवें

पर्वतः...पहाड़

ध्रुवयः...स्थिर

सिन्धवः...नदियां

सन्तु...होवें

आपः...जलाशय

❀ ❀ ॥ श्री३म् ॥ ❀ ❀

शं नः सूर्य उरुचक्षा उदेतु

शं नश्चतस्रः प्रदिशो भवन्तु ।

शं नः पर्वता ध्रुवयो भवन्तु

शं नः सिन्धवः शमु सन्त्वापः ॥

॥ ऋ० मण्डल ७ । सूक्त ३५ । मंत्र ८ ॥

बड़े तेज वाला सूर्य हमारे मुख के लिए उदय हो,
चार दिशा हमको मुख कारो होवें । स्थिर पहाड़,
नदियां और जलाशय हम को मुख कारो हों ॥

—०—

Shan nah surya uruchaksha udetu

Shan nah chatasrah pradisho bhavantu,

Shan nah parvata dhruvavo bhdvautn
 Shan nah sindhavah shama santw apah
 Rig. m. 7, s. 35 m. 8.

O God, let the sun सूर्य of great उरु light
 चक्षु rise उदत्त favourable शं to us नः, let the
 four चतस्रः quarters पृदिशः be favourable शं
 to us नः, let the immovable ध्रुवः moun-
 tains पर्वताः be favourable शं to us नः, and let
 the rivers सिन्धुः and the waters be favour-
 able शं to us नः, ॥



NOTES :—Every Hindu should learn the Veda along
 with secular subjects. This order of Mauu is obeyed in
 the Dayanand High School.

येषां न विद्या न तपो न दानं
 न चापि शीलं न गुणो न धर्मः ।
 ते मृत्युलोके भुविभारभूता
 मनुष्यरूपेण मृगाश्चरन्ति ॥ चा० १० । ७ ॥

Those who have neither knowledgc,
 piety charity, suarity, merit, nor vistue,
 being purden to the would line as beasts
 in human form,—Ch. X. 7.

पुस्तकेषु च या विद्या पर हस्तेषु यत्नम् ।

उत्पन्नेषु च कार्येषु न सा विद्या न तत्तदनम् ॥ १८ । २०

The knowledge confined to books and the money in the hands of others are of no use on the occasion of requirement. It

धनहीनो न हीनश्च धनिकः स सुनिश्चयः ।

विद्या रत्नं न यो हीनः स हीनः सर्ववस्तुषु १० ॥ १॥

A moneyless man is not poor. He is wealthy who is of good faith. He is poor in all things who is destitute of the jewel of knowledge.—Chanakya, X. 1.

सुखार्थी चेत् त्यजेद् विद्यां विद्यार्थी चेत् त्यजेत् सुखं

सुखार्थिनः कुतो विद्या सुखं विद्यार्थिनः कुतः १० । ३

If a student wants ease, he should give up the thought of knowledge. If he wants to acquire knowledge, he should give up the thought of ease. How can a person fond of ease acquire knowledge? How can a student expect ease?

❀ ❀ ओ३म् ❀ ❀

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शालापुस्तकसभया स्वाधीन एव रक्षितः ॥

॥ भूमिका ॥



वेदों के मंत्र गानविद्या के प्रकाशक हैं। उन में ७ स्वर हैं अर्थात् षड्ज, ऋषभ, गान्धार, मध्यम, पञ्चम, धैवत, निषाध। जो गाने का अभ्यास रखते हैं वह मंत्रों को विविध रागों में गा सकते हैं। प्राचीन आर्य लोग केवल वेद मंत्र ही गाते थे और संस्कृत बोली बोलते थे। हिन्दी, उर्दू, बंगाली, सिन्धी, मराठी, तैलंगी, कर्नाटकी, गुजराती, उडिया, पंजाबी आदि बोलियां नवीन और संस्कृत के अपभ्रंश अर्थात् अशुद्ध रूप हैं। सभ्य लोग शुद्ध भाषा अर्थात् संस्कृत बोलते थे। और ग्रामीण पूर्व काल में अशुद्ध भाषा अर्थात् प्राकृत बोलते थे। सो अब उन्नति के लिये एतद्देशीय लोगों को शुद्ध बोली संस्कृत का प्रचार ग्रहों में और प्रार्थना आदि ईश्वर संबंधी कार्यों में वेद का पठन, गायन और मनन करना चाहिये। अन्य भाषा नवीन और व्यावहारिक है। इन में अंग्रेजी साम्प्रति शिरोमणि है। सो सब आर्यों और हिन्दुओं को केवल वेद, संस्कृत, और अंग्रेजी भाषा सीखने चाहिये। उपरान्त जो इच्छा हो वह किया करें ॥

दुर्गाप्रसाद

❀ ॥ ओ३म् ॥ ❀

॥ ऋग्वेद । मण्डल १ । सूक्ता ६७ ॥

अप...दूर

नः...हमारे

शोशुचत्...शुद्ध कर

अघं...पाप को

अग्ने...हे ईश्वर

शुशुग्धि... { प्रकाश कर
पवित्र कर

रयिं...धन, विद्युत्

❀ ॥ ओ३म् ॥ ❀

अप नः शोशुचद्घमग्ने शुशुग्ध्या रयिम् ।

अप नः शोशुचद्घम् ॥ १ ॥

हे परमेश्वर हमारे पाप दूर कर । विद्युत् की प्रकाशो । हम से पाप दूर करो ॥

1. *Apa nah shoshuchad agham
agne shushugdhy arayim,
Apa nah shoshuchad ugham.*

O God अग्ने, clear शोशुचत् away अप our नः sin अघं ! Purify शुशुग्धि wealth रयिं or the world entirely आ । Clear away our sin !

सुखेत्रिया...अच्छी खेती की इच्छा से
 सुगातुया...अच्छी मार्ग की इच्छा से
 वसूया...धन की इच्छा से
 च...और । यजामहे...हम पूजते हैं

❀❀ ॥ ओ३म् ॥ ❀❀

सु॒खेत्रि॒या सु॒गातु॒या वसू॒या च॑ य॒जाम॑हे ।
 अ॒प नः॑ शो॒शुच॑द्घ॒म ॥ २ ॥

खेती की इच्छा से, भूमि की इच्छा से और धन की इच्छा से हम परमेश्वर को पूजते हैं । वह हमारे पाप दूर करे ॥ २ ॥

2. *Sukhetriya sugātuyā*
rasūyā cha yajāmahe,
Apa nah shoshuchad agham.

We worship यजामहे God from the desire of agriculture सुखेत्रिया, journey सुगातुया, and च wealth वसूया । May He clear शोशुचद् away अप our नः sin अघं !

यत्...जो	अस्माकासः...हमारेमेंव्यके
भन्दिष्ठः...कल्याणकारी	च...और
एषां...इनके	सूरयः...वीर, ज्ञानी

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

प्र यद् भन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।

अप नः शोशुचदघम् ॥ ३ ॥

जो हममें से यह वीर हैं वे कल्याणकारी हैं ।
हे ईश्वर हमारे पाप दूर करो ।

3. *Pra yad bhandishtha eshām*
prāsmākāsash chu sūrayah,
Apa nah shoshuchad agham.

May our अस्माकासः heroes सूरयः be most benevolent of these एषां (people) ! Remove O God, our sin !

यत्...यथा	जायेमहि...होवें
ते...तेरे	वयं...हम
अग्ने...हे परमेश्वर	सूरयः...वीर, बुद्धिमान्

❀ ॥ ओ३म् ॥ ❀

प्र यत् ते॑ अ॒ग्ने॒ सूर॒यो जा॒येम॒हि प्र ते॑ व॒यम् ।

अप॑ नः शो॒शुच॑द्घ॒म् ॥ ४ ॥

हे परमेश्वर जैसे तेरे विद्वान् हैं वैसे हम तेरे हों ।
आप हमारे पाप को दूर करो ।

4. *Pra yat te agne sūrayo
jāye mahi pra te vāyam,
Apa nah shoshuchad agham.*

O God अ॒ग्ने, may we वयं become जा॒ये-
म॒हि Thine ते as यत् Thy ते sages सूर॒यः are!
Clear away our sin !

यत्...जिस के
अ॒ग्ने...ईश्वर का
सह॒स्वतः...वलवान्

विश्वतः...सब ओर से
प्रयन्ति...जाती हैं
भानवः...तेज को किरणें

❀ ॥ ओ३म् ॥ ❀

प्र यद् अ॒ग्नेः सह॒स्वतो॑ वि॒श्वतो॑ य॒न्ति भान॑वः ।

अप॑ नः शो॒शुच॑द्घ॒म् ॥ ५ ॥

जिस क्षमा तथा बलवान् परमेश्वर के तेज की किरणें सब ओर से निकल रही हैं, वह हमारे पाप को दूर करे ॥

5. *Pra yad agneh sahaswato
vishwato yanti bhānavah,
Apa nah shoshuchad agham.*

Since यत् Merciful सहस्रतः God's अग्नेः glories भानवः emanate प्रयन्ति everywhere विश्वतः, may He purify शोशुचद् us नः of sin अघं !

त्वं...तू	मुख...हे दृष्टा
हि...निःसंदेह	परिभूः...सर्वव्यापी
वश्वतः...सर्वत्र, सर्व	असि...है

❀ ॥ ओ३म् ॥ ❀

त्वं हि विश्वतो मुख विश्वतः परिभूरसि ।

अप नः शोशुचद्घम् ॥ ६ ॥

हे सर्वदृक् तू निःसंदेह सर्व व्यापक है । हमारा पाप दूर कर ॥

6. *Twam hi vishwato mukha
vishwatah paribhūr asi,
Apa nah shoshuchad agham.*

O Omni विश्वतो scient मुख God, Thou त्वं
art असि certainly हि omni विश्वतः present
परिभूः । Clear away our sin !

द्विषः...शत्रु लोग
नः...हमको
विश्वतः...सर्वत्र
मुख...दृष्टा

अति...सर्वथा
नावा...नाव से
पारय...पारकर
दृष...मानो, जैसे

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

द्विषो नो विश्वतो मुखाति नावेव पारय ।

अप नः शोशुचदघम् ॥ ७ ॥

हे सर्वत्र हमको शत्रुओंमेंसे सर्वथा पारकर जैसे
नौका समुद्र पार कराती हैं । हमारे पाप दूर कर ॥

7. *Dwisho no vishwato mukha
ati nāreva pāraya,
Apa nah shoshuchad agham.*

O All विश्वतः Face मुख ! Carry पराय us नः
away अति from among the enemies द्विषः as

इव is done by a boat नावा upon the sea,
and cleanse us of sin !

स...वह

नः...हमको

सिन्धु...समुद्र को

इव...जैसे, समान

नावया...नौका से

अति...सर्वथा

पर्षाः...पारकर

स्वस्तये...शेम के लिये

❀ ॥ ओम् ॥ ❀

स नः सिन्धुमिव नावयाति पर्षाः स्वस्तये ।

अप नः शोशुचद्घम् ॥ ८ ॥

जैसे समुद्र में नौका पार लगाती है वैसे हि पर-
मेश्वर हम को आनन्द की प्राप्ति के लिये भव
सागर से पार करे ॥

8. *Sa nah sindhum iva nāvayā*

ati parshāh swastaye,

Apa nah shoschuchad agham.

May He स carry पर्षाः us नः entirely अति
safe toward happiness स्वस्तये as इव is done
by a boat नावया upon the sea सिन्धु ! May
our नः sin अघं be cast शोशुचत् off अप !

॥ यजुर्वेद । अध्याय ४० ॥

ईश...परमेश्वर

आवास्यं...व्याप्त

इदं...यह, उस । सर्व...सब

यत्...जो । किंच...कुछ

जगत्यां...जगत् में

जगत्...चलायमान

तेन...इस लिये

त्यक्तेन...धर्म से, त्याग से

भुञ्जीथाः...भोगकरो, रहो

मा...मत । गृधः...चाहो

कस्य...किसी का

स्विद...भी । धनं...संपत्ति

❀ ❀ ॥ श्रीम् ॥ ❀ ❀

ईशावास्यमिदं सर्वं

यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा

मा गृधः कस्य स्विदनम् ॥ १ ॥

जो कुछ जगत् में चलायमान है, उन सब में ईश्वर व्याप्त है, इस लिये धर्म से रहो, किसी का भी धन मत चाहो ॥

1. *Ish āvāsyam idam sarvam
yat kincha jagatyām jagat,
Tena tyaktena bhunjīthā
mā gridhah kasya swid dhanan.*

God ईश pervades आवास्व' all सब this इदं,
what यत् ever किंच moves उगत् in the world
उगत्वां । Therefore तेन live भुञ्जीथाः righte-
ously त्यक्तेन । Do not मा covet गृधः the
wealth धनं of anybody कस्य whatever सिद् ।

कुर्वन्...करके

एव...हि । इह...यदां

कर्माणि...कायों को

जिजीविषेत् { जीनेको
इच्छाकरो

शतं...सौ । समाः...वर्ष

एवं...इस प्रकार

त्वयि...तुझ में

न...नहि

अन्यथा...और प्रकार

दत्तः...इस से

अस्ति...है । कर्म...पाप

लिप्यते...लगता है

नरे...मनुष्य में

❀ ॥ ओ३म् ॥ ❀

कुर्वन्ने वेह कर्माणि

जिजीविषेच् छतः समाः ।

एवं त्वयि नान्यथेतो ऽ स्ति

न कर्म लिप्यते नरे ॥ २ ॥

कार्यों हि को करके यहां सौ वर्ष जीने की इच्छा करो। इस प्रकार चलने से मनुष्य की पाप नहि लगता। न इस से और किसी प्रकार चलना श्रेष्ठ है ॥

2. *Kurvann evē karmāni*

jijivishēch chhatam samāh,

Evam twayi nānyatheto 'sti

na karma lipyate nare.

Desire to live जिजीविषेत् a hundred शत years समाः by doing कुर्वन् good deeds कर्माणि alone एव here इह। Thus एवं no न sin कर्म taints लिप्यते man नरे। There is अस्ति no न other way अन्यथा than this इतः better for thee त्वयि।

असुर्याः...ज्ञानशून्य

नाम...कहलाते हैं

ते...वे

लोकाः...देश, योनिँ

अन्धेन...धने

तमसा...अन्धकार से

आवृताः...घिरे हैं

तान्...उनको

प्रेत्य...मर के

अभिगच्छन्ति...जाते हैं

ये...जो। केच...कोई

आत्म...जीव

हमः...सारने वाले

जनाः... मनुष्य

❀ ॥ ओ३म् ॥ ❀

असु॒र्या॒ ना॒म ते॒ लो॒काः

अ॒न्येन॒ तम॒सा॒हताः ।

तां॑स्ते॒ प्रे॒त्याभि॑गच्छन्ति॒

ये के॑ चा॒त्म॒ह॒नो॒ जनाः ॥ ३ ॥

जो कोई आत्महन अर्थात् कपटो लोग हैं वे सर
कर उन गाढ़े अन्धकार से घिरेहुये लोको को जाते
हैं अर्थात् उन योनियों में प्रवेश करते हैं जिने असुर्या
अर्थात् ज्ञान शून्य (पशु आदि) कहते हैं ।

3. *Asuryā nāme te lokā*

andhena tamsā vritāh,

Tāns te prety ābhi gachhanati

ye ke ch ātmahano janāh.

Those te who येकेच are conscience-आत्म
killing हनः people जनः, go गच्छन्ति down
अभि to those तान् regions or species लोकाः
which are enveloped आहताः with utter
अन्येन darkness तमसा, called नाम Asurya

(sunless) or destitute of knowledge, that is, the animal world.

अन्...नहि
एजत्...झिलना
एकं...केवल
मनसः...मन से
जवीयो...अति वक्षवान्
न...नहि
एनत्...इस को
देवाः...इन्द्रियां
आप्नुवन्...प्राप्ती है
पूर्वं...अग्र

अर्षत्...गामी, जानेहारा
तत्...वह
धावतः...दौड़ते हुये
अन्यान्...औरों को
अत्येति...बढ़जाता है
तिष्ठत्...ठहरने पर
तस्मिन्...उस में
अपः...जल, संसार को
मातरिष्ठा...ईश्वर
दधाति...रखता है

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

अनेजदेकं मनसो जवीयो

नैनद् देवा आप्नुवन् पूर्वमर्षत्।

तद् धावतोऽन्यानत्येति तिष्ठत्

तस्मिन्नपो मातरिष्ठा दधाति ॥ ४ ॥

एक अवल आत्मा मन से गीघ्र है। उस अग्रगामी को इन्द्रियां नहि पहुंचतीं। वह दूसरे दीडने वालों से अधिक शीघ्र है। ठहरने पर उस में परमेश्वर संसार अर्थात् प्रकृति के ज्ञान को रखता है ॥

4. *An ejad ekam manso jarūyo
na inad devá úpnuvan purvam arshat,
Tad dhāvato 'nyán atyeti tishthat
tasminn apo mātariṣhwà dadhāti.*

There is one एक im-अन् movable एजत् Being, swifter जनीयः than the mind मनसः। The senses देवाः do not न reach आप्नुवत् it एनत्, going अर्षत् before पूर्वं them all. It तत् surpasses अत्येति others अन्यान् in motion धावतः। On its staying तिष्ठत्, God मातरिष्वा places दधाति or reveals the knowledge of Nature अपः in it तस्मिन्।

तत्...वह, परमेश्वर
एजति... { चलता है
 { चलाता है
न...नहि। दूरे...परे
अन्तिके...समीप

अन्तः...भीतर
अस्य...इस के
सर्वस्य...सब के
उ...और
वाह्यतः...बाहर

❀ ॥ ओ३म् ॥ ❀

तदे॑जति॒ तन् नैज॑ति॒

तद् दू॑रे तद॑न्तिके ।

तद॑न्तर॒स्य सर्व॑स्य

तद् दु॑ सर्व॒स्यास्य॑ वाह्य॒तः ॥ ५ ॥

वह सब को चलाता है आप नहि चलता । वह दूर है और वह समीप भी है । वह इस सब के भीतर और वह इस सब के बाहर भी है ।

5. *Tad ejati tan na ijati*

tad dūre tadu antike

Tad antarasya sarvasya

tad u sarvāsy āsya vāhyataḥ.

It तत् moves एजति all, itself तत् does not न move एजति । It तत् is far दूरे and उ it is तत् near अन्तिके । It तत् is inside अन्तः of all सर्वस्य this अस्य, and उ it तत् is also outside वाह्यतः of all सर्वस्य this अस्य world.

यः...जो । तु...तो, पर	सर्व...सब
सर्वाणि...सब	भूतेषु...जीवों में
भूतानि...जीवों को	च...और
आत्मनि...आत्मा में, समान	आत्मानं...अपने को
एव...हि	ततः...तब । न नहि
अनुपश्यति... { देखता है	विचिकित्सति { संशय
{ जानता है	{ करता है

❀ ॥ ओ३म् ॥ ❀

यस्तु सर्वाणि भूतानि

आत्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं

ततो न विचिकित्सति ॥ ६ ॥

पर जो सब जीवों को अपने समान और अपने को सब जीवों के समान जानता है, वह संशयात्मिक नहि रहता है ॥

6. Yastu sarvāṇi bhūtāni
ātmany evānu paśhyati,
Sarva bhūteṣu ch ātmānam
tato na vicikitsati.

But tu he who यः considers अनुपश्यति all सर्वाणि creatures भूतानि in the Spirit आत्मनि and च the Spirit आत्मानं in all सर्व creatures भूतेषु, does not न remain ignorant or in doubt विचिकित्सति thenceforth ततः ।

यस्मिन्...अव
सर्वाणि...सर्व
भूतानि...जीव
आत्मा...अपने
एव...समान, हि
अभूत्...हुए

विजानतः...बुद्धिमान् को
तत्र...तव । कः...कोनसा
मोहः...राग
शोकः...दुःख
एकत्वं...एक समान
अनुपश्यतः...दृष्टा को

❀ ॥ ओ३म् ॥ ❀

यस्मिन् सर्वाणि भूतानि
आत्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोकः
एकत्वमनुपश्यतः ॥ ७ ॥

जब सब जीव बुद्धिमान् को अपने समान हो जाते हैं तब उस एकता देखने वाले को कोनसा राग और कोनसा दुःख रहता है ?

7. *Yasmin sarvāni bhūtāni
atma iva bhūṭ vijānataḥ,
Tata ko mohah kah shoka
ekatvam anu pashyataḥ.*

When यस्मिन् all सर्वाणि creatures भूतानि become अभूत् exactly like एव self आत्मा to a wise man विजानतः, then तत्र what कः attachment मोहः or what कः sorrow शोकः remains to him, perceiving अनुपश्यतः unity एकत्वं of self ?

स...वह । परि...सर्वत्र
अगात्...है, प्राप्त है
शुक्र...बलवान्
अ-कायं...विना-देह
अ-व्रणं...अ-खंड
अ-स्त्राविरं...विना नाडी
शुद्ध...पवित्र
अ-पाप...विना दोष
विद्धं...लिप्त

कविः...सर्वज्ञ
मनीषी...विचारवान्
परिभूः...सब से बड़ा
खयं-भू...आप हि आप
यायातथ्यतः...सत्य से
अर्थान्...वस्तुओं को
व्यदधात्...बनाता है
शाश्वतोभ्यः...सदैव
समाभ्यः...वर्षों से

❖❖ ॥ ओ३म् ॥ ❖❖

स पर्य॑गाच् छु॒क्रम॑का॒यम॑व॒रणा-
म॒स्नावि॑रं शु॒द्धम॑पापवि॒द्वम् ।
कवि॑र्मनी॒षी परि॑भूः स्वयं॑भूर्
याथा॑तथ्यतोऽयान् व्य॒दधा॑च्
क्वा॒श्वती॑म्यः समा॒भ्यः ॥ ८ ॥

वह वल स्वरूप, निरंकार, अखण्ड, नाडीरहित,
पवित्र, निर्दोष, सर्वज्ञ, विचारमय, सर्वव्यापक, आप
हि आप, सर्वत्र उपस्थित है। वह सत्यरूप प्रकृति
से सब वस्तुओं को अनन्त वर्षों से बनाता है।

8. *Sa parya gach chhukrama kàyam avranam
asnàviram shuddham apapaviddham,
Kavir manîshî parîbhûh swayam bhur
yâthâtathyato' than vyadadhach
chhàshwatibhyah samàbhyah.*

He स is अगात् everywhere परि, almighty
शुक्ल; in अ corporeal कायं, un अ impression-
able ब्रह्मं, without अ nerves स्नाविरं, holy

शुद्धं, un touched विद्धं with sin पाप । He,
being omniscient कविः, all-thinking मनीषी,
omni-परि present भूः, self स्वयं existent भूः,
makes व्यदधात् things अर्थान् out of Nature
याथातथ्यतः from eternal शाश्वतीभ्यः years
समाभ्यः ।

अन्धं...गाडे	ततः...उस से
तमः...अन्धकार	भूयः...अधिक
प्रविशन्ति...जाते हैं	द्वव...मानो
ये...जो	ते...वे । उ और
असंभूतिं...अव्याकृत को	संभूत्यां...व्याकृतमें
उपासते...पूजते हैं	रताः...लगे हैं

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

अन्धन्तमः प्रविशन्ति

ये ऽसंभूतिमुपासते ।

ततो भूय द्वव ते तमो

य उ संभूत्यां रताः ॥ ६ ॥

वे गाड़े अन्धकार में पड़ते हैं जो अव्याक्त को पूजते हैं और वे उस से अधिक अन्धकार में मानी पड़ते हैं जो व्याक्त में लगे रहते हैं ।

9. *An dhan tamah pravishanti*

ye 'sambhūtim upāsate,

Tato bhūtya iva te tamo

ya u sambhūtyām ratāh.

They enter प्रविशन्ति into great अन्ध dark-ness तमः who ये worship उपासते atoms अमं-भूतिं and उ they ते into greater भूयः darkness तमः, as it were इव, than that ततः who ये are engrossed रताः in phenomena संभूत्यां ।

NOTE.—The matter, whether in its atomic or in its phenomenal state, is devoid of spiritual light or intelligence. It is the Universal Spirit alone that is the source of such light or wisdom. As it is said in an Upanishat : *Tasya bhâsâ arvam idam bibhâti*—His light illumines all this (world). Hence, a person is inspired with wisdom when it approaches God, and not when it is engaged in the acquirement of material things.

अन्यत्...और (फल)

एव...हि

आहुः...कहते हैं

संभवात्...दृश्यमान से

असंभवात्...अदृष्ट से

इति...ऐसा, इतना

शुश्रूष...हमने सुना है

धीराणां...बुद्धिमानों से

ये...जिन ने

नः...हम से

तत्...वह

विचचक्षिरे...कहा है

❀ ॥ ओ३म् ॥ ❀
 अ॒न्यदे॒वाहुः स॒म्भवाद्
 अ॒न्यदा॒हुरस॒म्भवात् ।
 इति॑ शु॒श्रुम॒ धीरा॑णां
 ये न॒स्तद् वि॒चच॑क्षिरे ॥ १० ॥

कहते हैं कि दृष्ट से अन्य और अदृष्ट से अन्य फल होता है ऐसा हम ने बुद्धिमानों से सुना है जिन ने हम से उस का वर्णन किया है ।

10. *Anyad evakuh sambhavād
 anyad āhur asambhavāt,
 Iti shushruma dhīrāmam
 ye nas tad vichachakshire.*

They say आहुः that a different अन्यत् re-
 sult follows from the worship of visible
 things संभवात् and a different अन्यत् result
 from that of atoms असंभवात् । Thus इति we
 have heard शुश्रुम from the wise धीराणां who
 ये have told विचचक्षिरे it तत् to us नः ।

संभूतिं...उत्पत्ति को
च...और
विनाशं...नाश को
यः...जो
तत्...वह
वेद...जानता है
उभयं...दोनों को

स...वह । ह...निःसंदेह
विनाशेन...नाश से
मृत्युं...मरण को
तीर्त्वा...तरके, दुःख विना
संभूत्या...संभूति से
अमृतं...अमर, मोक्ष को
अश्नुते...भोगता है

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

संभूतिं च विनाशं च

यस्तद् वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा

संभूत्यामृतमश्नुते ॥ ११ ॥

जो उत्पत्ति और नाश दोनों को निःसंदेह जानता है वह नाश के ज्ञान से मृत्यु को तर जाता है और उत्पत्ति के ज्ञान से मोक्ष वा आनन्द को पाता है ॥

11. *Sambhūtim cha vināśham cha
yas tad vedô bhōyam sa ha,
Vināshena mṛityum tirtvā
sambhutyā mṛitam aśnute.*

He स who यः knows वेद both उभयं the
तत् creation संभूतिं and च destruction विनाशं,
undoubtedly ह passes safely तीर्त्वा through
death मृत्युं by the knowledge of destruction
विनाशेन, and enjoys अमृतं immortality अमृतं
by that of creation संभूत्यां ।

अन्धं...वडे

तमः...अन्धकार

प्रविशन्ति...जाते हैं

ये...जो

अविद्यां...अज्ञान को

उपासते...पूजते, पड़ते हैं

ततः...उस से

भूयः...अधिक

दुव...मानो। ते...वे

उ...और

विद्यायां...लाभमें

रताः...लगे हैं

❀❀ ॥ ओ३म् ॥ ❀❀

अन्धन्तमः प्रविशन्ति

ये ऽ विद्यामुपासते ।

ततो भूय दुव ते तमो

य उ विद्यायां रताः ॥ १२ ॥

वे वड़े अन्धकार में पड़ते हैं जो अज्ञान की सेवते हैं और जो लाभ में लगे रहते हैं वे मानो उस से अधिक अन्धकार में पड़ते हैं ।

12. *Andham tamah pravishanti*

ye 'vidyām upasate,

Tato bhūya ive te tamo

ya u vidyāyam ratāh.

They fall प्रविशन्ति into utter अन्ध darkness तमः who ये are sunk उपासते in ignorance अविद्यां, and उ they ते who य are engaged in the acquisition विद्यायं of wordly objects, go to greater भूयः darkness तमः, as it were इव, than that ततः ।

अन्यत्...भिन्न

एव...हि

आहुः...कहते हैं

विद्यायाः...ज्ञान का

अविद्यायाः...अज्ञान का

इति...ऐसा, इतना

शुश्रुम...सुनने सुना है

धीराणां...बुद्धिमानों से

ये...जिनने

नः...हम से

तत्...वह, उस को

विचचक्षिरे...कहा है

❀ ॥ ओ३म् ॥ ❀

अन्यदे॒वाहुर्वि॒द्याया॑

अन्यदा॑हुरवि॒द्यायाः॑ ।

इति॑ शु॒श्रुम॒ धीरा॑णां

ये न॒स्तद् वि॒चच॑क्षिरे ॥ १३ ॥

विद्या का अन्य और अविद्या का अन्य फल होता
ह ऐसा हमने बुद्धिमानों से सुना है जिन ने उस को
हम से कहा है ।

13. *Anyād evahur vidyāyā*
anyad āhur avidyāyāḥ,
Iti śhushruma dhīrāṇām
ye naś tad vichachakshire.

They say आहुः that the result of know-
ledge विद्यायाः is different अन्यत् and that of
ignorance अविद्यायाः is different अन्यत् । Thus
इति we have heard शुश्रुम from the wise
धीराणां who ये have told विचचक्षिरे it तद्
to us नः ।

विद्या...ज्ञान को
च...और
अविद्या...अज्ञान को
यः...जो । तत् वह
वेद...जानता है
उभयं...दोनों को
स...वह

ह...निःसंदेह
अविद्यया...अज्ञान से
मृत्युं...मरण को
तीर्त्वा...तरके, दुःख विना
विद्यया...ज्ञान से
अमृतं...अमर, मोक्ष का
अश्नुते...भोगता है

❀ ॥ ओ३म् ॥ ❀

विद्यां चाविद्यां च

यस्तद् वेदोभयं स ह ।

अविद्यया मृत्युं तीर्त्वा

विद्यया मृतमश्नुते ॥ १४ ॥

जो मनुष्य ज्ञान और अज्ञान दोनों को जानता है वह अज्ञान से जन्म मरण में पड़ता है और ज्ञान से अमर हो जाता है॥

14. Vidyām chāvidyam cha

• yas tad ved obhayaṁ sa ha,

Avidyayā mṛityum tīrtvā

vidyay āmṛitam aśnute.

He स who यः knows वेद the तत् consequences of both उभयं knowledge विद्यां and च ignorance अविद्यां, undoubtedly ह suffers तीर्त्वा death मृत्युं, in rebirths as the consequence of ignorance अविद्य and enjoys अमृतम् immortality अमृतं by means of knowledge विद्यया ।

वायुः...परमेश्वर ने
अनिलं...श्वास, प्राण को
अमृतं...अमर
अथ...और । इदं...यह
भस्म...धूलि
अन्तं...समाप्त

शरीरं...देह को
ओं...परमेश्वर
कृतो...हे करने वाले
स्मर...विचारो
क्लिवे...परलोक को
कृतं...कर्म को

❀ ❀ ॥ ओम् ॥ ❀ ❀

वायुरनिलममृतमयेदं

भस्मान्तं शरीरम् ।

ओं कृतो स्मर क्लिवे

स्मर कृतं स्मर ॥ १५ ॥

हे करने वाले ! परमेश्वर ने प्राण को अमर और शरीर को नाशवान् बनाया है, सो परमेश्वर को विचार, स्वर्ग का चिन्तन कर, किये हुए को विचार ॥

15. *Vāyur anilam amritam ath edam
bhasmāntam sharīram,
Om krato smara klive
smara kritam smara.*

God वायु: made life अनिलं immortal अमृतं and अथ this इदं body शरीर end अन्तं in dust भस्म । O doer क्रतो (man), remember स्मर God ओं, remember स्मर heaven क्लिवे, remember स्मर thy deeds कृतं ।

अग्ने...हे परमेश्वर
नय...लेजा
सुपथा...अच्छे मार्ग से
राये...ऐश्वर्य के लिये
अस्मान्...हम को
विश्वानि...सकल
देव...हे देव
वयुनानि...स्थान, कर्म
विद्वान्...जानने वाला

युयोधि...दूर करो
अस्मत्...हम से
जुहुराणं...कुटिल
एनः...पाप
भूयिष्ठां...बहुत, बारंवार
ते...तुम्हें को
नमः...दण्डवत्
उक्तिं...वाक्
विधेम...हम करें

❀ ॥ ओ३म् ॥ ❀

अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज् जुहुराणमेनो

भूयिष्ठां ते नमउक्तिं विधेम ॥ १६ ॥

हे परमेश्वर देव आप सकल धन वा स्थानों को जानते हो, हम को ऐश्वर्य के लिये अच्छे मार्ग से ले जाइये । हम से कुदिल पाप दूर कर कि हम आप को वारंवार नमस्कार करें ।

16. *Agne naya supàtha raye asman
vishvāni deva vayunani vidwān,
Yuyódhyasmaj juku rānam enó
bhuyishthān te nama uktim vidhema.*

O Adorable अग्ने God देव ! Thou knowing विश्वान् all विश्वानि places वयुनानि or wealth, lead नय us अस्मान् to happiness राये by a good सु path पथा । Remove युयोधि foul जुहुराणं sin एनः from us अस्मत् that we may repeatedly भूयिष्ठां make विधेम a bow नम उक्तिं to Thee ते ।

हिरण्ययेन...प्रकाशमय
पात्रेण...प्रकृति से
सत्यस्य...सत्य का
अपिहितं...ढका हुआ
मुखं...दर्शन

यः...जो । असौ...वह
आदित्ये...सूर्यलोक में
पुरुषः...मनुष्य । सः...वह
अहम्...मैं । ब्रह्म...बड़ा
खं...आकाशवत् व्यापी

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

हिरण्यमयेन पात्रेण सत्यस्यापिहितं मुखम् ।

यो ऽ सावादित्ये पुरुषः सो ऽ सावहम् ।

ओ३म् खं ब्रह्म ॥ १७ ॥

सत्य स्वरूप परमेश्वर का मुख सुवर्ण वा प्रकाश
मय प्रकृति के आवरण से ढका है । जो पुरुष सूर्य
लोक अथवा परमेश्वर में था वही मैं हूँ । परमेश्वर
आकाशवत् व्यापी सब से बड़ा है ।

17. *Hirāṇmayena pātreṇa*

satyaśyā pi hitam mukham,

Yo sāv āditye puruṣaḥ so sāv aham.

Om kham brahma.

The face मुखं of Truth सत्यस्य is covered
अपिहितं with the golden हिरण्ययेन veil of
Nature पात्रेण । I am अहं the सः same असौ

person पुरुषः that यः was in the sun आदित्ये or in the bosom of God.

The Great ब्रह्म God श्री is omnipresent like the sky खं or space.

॥ मनुस्मृति ॥

अभिवाद्येद् वृद्धांश्च दद्याच्चैवासनं स्वकम् । अ० ४ ।

कृताञ्जलिरुपासीत गच्छतः पृष्ठतोऽन्विधात् ॥ १५४ ॥

वृद्धों को नमस्कार करो, और उने अपनी आसन बैठने को दो, हाथ जोड़ उनके समीप बैठो, जाने पर उनके पीछे २ खलो ॥

*Abhivadayed vridhdhānsh cha
dadyāch cha iv āsanam swakam,
Kritanjaliṛ upāsita gachhatah prīshthato'nvīyāt.*

Let a person reverentially salute venerable men who visit him or her, give them his own seat, let him or her sit near them with joined hands and, when they leave, (accompany them), walking behind them.
—Manu. IV. 154.

कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च । अ० ३ ।

कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेश च ॥ ६३ ॥

दुरे विवाहोंसे, पंच यज्ञादि न करने से, वेद के न पढ़ने से, और ब्राह्मणों के अनादर से कुल नीच हो जाते हैं ॥

*Kuciváhaih kriyá lopair velánadhyayanena cha,
Kulany akulatám yánti brahman atikramena cha.*

By bad marriages, by omitting (the performance of) sacred rites, by neglecting the study of the Veda, and by irreverence towards Brahmanas, (great) families sink low.—Manu, III. 63.

वेदाभ्यासेन सततं शौचेन तपसैव च । अ० ४ ।

अद्रोहेण च भूतानां जातिं स्मरति पौर्विकीम् १४८
सदैव वेद के पढ़ने से, शुद्ध रहने से, इन्द्रियों को
वश में रखने से, और ईश्वर की प्रजा की हानि न
करने से पूर्व जन्म का स्मरण होता है ॥

*Ved ábhyásena satatam shouchena tapasa iva cha,
Adrokena cha bhutánám jàtim smarati pournikím.*

Be daily reciting the Veda, by (observing of the rules of) purification, by (practising) austerities, and by doing no injury to created beings, a person remembers the former life.—Manu, IV. 148.

N. B.—When a man remembers his former life, his course in progress is bent Godwards.

पौर्विकी संस्मरञ्जातिं ब्रह्मैवाभ्यसते पुनः । अ० ४ ।

ब्रह्माभ्यासेन चाजस्रमन्तं सुखमश्नुते ॥ १४९ ॥

पूर्व जन्म स्मरण कर जो पुनः वेद को पढ़ता है,
वह वेद के पढ़ने से शीघ्र मोक्ष पाता है ॥

*Pourvikīm sansmaran jātim
brahma iv ābhyasate punah,
Brahmā bhyāsena ch ājāsam
anāntām sukhām ashnute.*

He who, recollecting his former existences, again recites the Veda, soon gains endless bliss by the continual study of the Veda.—Manu, IV. 149.

आचाराक्षमते ह्यायुराचारादीप्सिताः प्रजाः । अ० ४ ।

आचाराद्धनमक्षय्यमाचारो हन्त्यलक्षणम् ॥ १५६ ॥

अच्छे चलन से दीर्घ आयुः, मनमानी संतान, और अटूट धन मिलता है और उससे दुर्गुण दूर हो जाते हैं ॥

*Achārāl labhate hy āyur
āchārād īpsitāh prajāh
Achārād dhanam akshayam
āchāro hantī alakshanam.*

Through virtuous conduct a person obtains long life and desirable offspring, and gets rid of evil propensities.—Manu, IV. 156.

सर्वलक्षणहीनोऽपि यः सदाचारवान्नरः । अ० ४ ।

अहधानोऽनसूयस्व शतं वर्षाणि जीवति ॥ १५८ ॥

गुणवान् न होने पर भी जो मनुष्य अच्छी चाल वाला, अहंता वाला, द्वेष रहित होता है, वह सौ वर्ष तक जीता है ।

*Sarva lakhana hīno 'pi
yah sadāchāravān narah,
Shrad dadhāno 'nasītyashcha
shatam varshāni jivati.*

A man whose conduct is virtuous, who has faith and who is free from envy, lives a hundred years, though he be entirely destitute of auspicious qualities.—Manu, IV. 158.

परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ॥ अ० ४ ॥
धर्मं चाप्यसुखोदरकं लोकविक्रुष्टमेव च ॥ १७६ ॥
जो धन और इच्छा धर्म विरुद्ध हैं उनको और
आगे दुःखदायी और लोगों को पीटा देने वाले
धर्म को भी छोड़ो ॥

*Parityajed arth kāmow yow
syāntām dharmavarji thow,
Dharmam chāpyasukhodarkam
lokavikrushtam eva cha.*

Let a person avoid (the acquisition of) wealth and (the gratification of his) desires, if they are opposed to the sacred law, and even lawful acts which may cause pain in the future or are offensive to people.—Manu, IV. 176.

❀ ॥ ओ३म् ॥ ❀



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॥ भूमिका ॥

आर्यों का जिन को अब बहुधा हिन्दू कहते हैं धर्म पुस्तक वेद है। अतएव प्रत्येक को उचित है कि कुछ न कुछ उस पुस्तक में से अवश्य जाने। जो लोग उन के जानने का परिश्रम त्याग कर अन्य जातियों के ग्रन्थ वा धर्म पुस्तक के पठन पाठन में लग जाते हैं वे उन जातियों के अनुचर बन जाते हैं और जो कि उन जातियों ने अध्यात्म विद्या में पूर्ण उन्नति नहि की है सो वे लोग भी उन जातियों के सदृश विषय भोग में जो क्षणिक है निमग्न हो जाते हैं। और अपनी और सब की हानि करते हैं। इस दशा को सुधार ने के निमित्त इन वेद पुस्तकों द्वारा वेद का पठन पाठन अंग्रेजी हिन्दी जान ने वालों को सुगम कर दिया गया है। इन पुस्तकों को पढ़ कर वेद में भली प्रकार प्रवृत्ति हो सकती है। वेद के पढ़ने से स्त्री और पुरुष की शक्ति बहुत बढ़ जाती है जिस से संसार भी कठिन नहि रहता। इन के मंत्र द्वारा परमेश्वर का ध्यान स्मरण सायं प्रातः करना चाहिये जिस से चित्त बहुत प्रसन्न रहता है।

लाहौर
२७ मार्च १८८५ ई० } दुर्गा प्रसाद

❀ ॥ ओ३म् ॥ ❀

—०००००—

दृते...हे दुःख विनाशक	भूतानि...प्रजा,
दृ०ह...वड़ा करो	समीक्षन्ताम्...देखें
मित्रस्य...मित्र की	अहं...मैं । मा...मुझ की
चक्षुषा...आंख से	समीक्षे...देखूं
सर्वाणि...सब	समीक्षामहे...हम देखें

❀ ॥ ओ३म् ॥ ❀

दृ॒ते दृ॒ ० ह॑ मा मि॒त्रस्य॑ मा चक्षु॑षा
सर्वा॑णि भू॒तानि॑ समी॒क्षन्ता॑म् ।

मि॒त्रस्या॑हं चक्षु॑षा

सर्वा॑णि भू॒तानि॑ समी॒क्षे ।

मि॒त्रस्य॑ चक्षु॑षा समी॒क्षाम॑हे ॥

॥ यजुर्वेद अध्याय ३६ । मंत्र १८ ॥

हे दुःख विनाशक परमेश्वर मुझ की वड़ा करो ।
मुझ की मित्र की आंख से सब प्रजा देखे । मैं मित्र

की आंख से सब प्रजा को देखूं। मित्र की आंख से हम देखें अर्थात् हम परस्पर मित्र हों।

O Averter of pain दृते, elevate दृह me मा ! May all सर्वाणि creatures भूतानि look upon समीक्षतां me मा with the eye चक्षुषा of a friend मित्रस्य ! I अहं look upon समीक्षे all सर्वानि the creatures भूतानि with the eye चक्षुषा of a friend मित्रस्य. May we look upon समीक्षामहे one another with the eye of a friend मित्रस्य or become one another's friend !

Note. —The cardinal principle of the Vedas is universal brotherhood or human fraternity.

—: - 0 - :—

॥ ऋग्वेद मण्डल ८ । सूक्त ७६ ॥

पवस्व...पवित्र कर	सोम...हे पिता
गो...इन्द्रिय, पृथ्वी, गति	जित्...जेता, स्वामी
अश्व...विद्युत्	वत्...रखने द्वारा
विश्व...संसार	रत्नं...धन, सुख
रस्य...रमणीय धन	आ...समन्तात्
प्रजा...सृष्टि	भर...दे

❀ ॥ ओ३म् ॥ ❀

पवस्व गोजिद॑ष्वजिद॑

वि॑ष्वजित् सोम॑ रण्यजित् ।

प्रजा॑वद् रत्न॒मा भर ॥ १ ॥

हे पिता, गति के स्वामी, विद्युत् के स्वामी, जगत् के स्वामी, रमणीय धन के स्वामी, सृष्टि के स्वामी, (हम को) पवित्र कर, और सुख दे !

O Father सोम, the Lord जित् of motion गो. electricity अ३व्, universe विश्व, happiness रण्य, and creatures प्रजा, purify पवस्व and fill भर us entirely आ with happiness रत्न !

Note. — The great object of the Vedas we find is the elevation of the human mind, which is the only happy state.

—:—0:—

अद्वाः...जल से

अदाभ्यः...किरणों से

अ३धीभ्यः...वृष्टियों से

धिषणाभ्यः...बुद्धि से

❀ ॥ ओ३म् ॥ ❀

पवस्वाद्गो अदाभ्यः पदस्वौषधीभ्यः ।

पवस्व धिषणाभ्यः ॥ २ ॥

हे उत्पादक जल से शुद्ध कर, सूर्य की किरणों से शुद्धकर, औषधियों से शुद्धकर, और बुद्धि से शुद्ध कर ।

Purify पवस्व us with water अद्गाः, purify पवस्व us with solar rays अदाभ्यः and with herbs (medicines) औषधिभ्यः and purify पवस्व or endow us with the powers of mind धिषणाभ्यः !

N. B.—Note the four kinds of purificatory processes.

—0—

त्व'...तू । सोम...हे पिता	तर...दूर कर
पवमानः...शुद्धि कर्ता	कविः...सर्वज्ञ
विश्वानि...सर्व	निषीद...विराजो
दुरिता...बुराईयां	वर्हिषि...यज्ञ में

❀ ॥ ओ३म् ॥ ❀

त्व' सोम पवमानो विश्वानि दुरिता तर ।

कविः सीद नि वर्हिषि ॥ ३ ॥

हे पिता तू शुद्ध कर्त्ता है सर्व बुराईयों को दूर कर ।
तू सर्वज्ञ है हमारे यज्ञ अर्थात् समूह में विराजो ।

O Father सोम, do Thou त्वं, being the
purifier पवमानः, remove तर all विश्वानि evils
दुरिता । Being omniscient कविः, do Thou
dwell निषीद in our sacrifice बर्हिषि or
society ।

—o—

पवमान...हे शुद्धि कर्त्ता	इन्द्रो...हे सुख दायक
स्वः...सुख । विदः...तू दे	विश्वान्...सव
जायमानः...प्रघट	अभि...सर्वत्र
अभवः...हो	इत्...हि
महान्...वड़ा, पूजनीय	असि...है

❀ ॥ ओ३म् ॥ ❀

पवमान स्वर्विदो जायमानो ऽभवो महान् ।

इन्द्रो विश्वा॑ अभि॑दसि ॥ ४ ॥

हे शुद्धि कर्त्ता, सुख दे ! तू प्रघट और वड़ा है । हे
स्वामिन् तू सव के ऊपर है ।

O Purifier पदमान, thou givest विदः us happiness स्वः । Thou art अभवः revealed ज्ञायमानः and great महान्. O Giver of happiness इन्द्रो, Thou hast supreme power अभीष्ट असि over all विश्वान् !

—o—

॥ ऋग्वेद मण्डल १० । सूक्त १२१ ॥

हिरण्य...ज्योतिः	दाधार...रखता है
गर्भ...अन्तर	पृथिवी...भूमि को
समवर्तत...था	स्थां...आकाश को
अग्रे...आदि में	उत...और
भूतस्य...रूप का	इमां...इस को
जातः...साक्षात्	कस्मै...सुख स्वरूप को
पतिः...स्वामी	देवाय...ईश्वर को
आसीत्...था, है	हविषा...भक्ति से
एक...केवल । स...वह	विधेम...पूजें

❀❀ ॥ ओ३म् ॥ ❀❀

हिरण्यगर्भः समवर्तताग्रै

भूतस्य जातः पतिरेक आसीत् ।

स दाधार पृथिवीं द्यामुतेमां

कस्मै देवाय हविषा विधेम ॥ १ ॥

हिरण्यगर्भ परमेश्वर जिस की सामर्थ्य में ज्योति-
ष्मान् लोक हैं आदि से वर्त्तमान है । केवल वही
सृष्टि का साक्षात् स्वामी है । वह पृथिवी, आकाश
और इस दृश्य मान को धारण कर रहा है । हमें उस
सुख स्वरूप परमेश्वर की भक्ति से पूजना चाहिये ।

With devotion हविषा we should worship
विधेम God देवाय, the source of happiness
कस्मै । He स upholds दाधार this इमां earth
पृथिवी and उत heaven धां । He is आसीत्
the sole एक apparent जातः Lord पतिः of
creatures भूतस्य । He who holds luminous
bodies हिरण्य in his power गर्भ, has existed
समवर्त्तत from beginning अग्रे ।



यः...जो	अस्य...इस का
आत्मदा...ब्रह्मविद्यादाता	छाया...कृपा
वलदा...वल दाता	अमृतं...मोक्ष
अस्य...जिस को	मृत्यु...मरण
विश्व...सब लोग	कस्मै...सुख स्वरूप को
उपासते...मानते हैं	देवाय...ईश्वर को
प्रशिषं...आज्ञा को	हविषा...भक्ति से
देवाः...विद्वान् लोग	विधेम...(हम) पूजें

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

य आत्मदा वलदा यस्य विश्व

उपासते प्रशिषं यस्य देवाः ।

यस्य छायामृतं यस्य मृत्युः

कस्मै देवाय हविषा विधेम ॥ मं० २ ॥

हमें भक्ति से आनन्दस्वरूप परमेश्वर को पूजना चाहिये जो अध्यात्मविद्या का और वल का दाता है, जिस को सब लोग पूजते हैं, जिस की आज्ञा विद्वान् लोग पालन करते हैं, जिस का प्रतिविम्ब मोक्ष और जिस का प्रेषक मृत्यु है ।

With devotion हविषा we should worship विधेम God देवाय, the source of happiness कस्मै, who यः is the purifier दा of the mind आत्मा and giver दा of strength बल, and whose तस्य command प्रशिषं all people विश and gods देवाः obey उपासते ॥

—0—

यः ... जो

प्राणातः ... जीते

निमिषतः ... जागते

महित्वा ... शक्ति से

एकः ... केवल

इत् ... हि

राजा ... स्वामी

जगतः ... जगत् का

वभूव ... हुआ है

ईशे ... राज्य करता है

द्विपदः ... दो पैर वाले

चतुष्पदः ... चार पैर वाले

❀ ॥ ओ३म् ॥ ❀

यः प्रा॒णतो॑ नि॒मिष॒तो म॑हि॒त्वा

एक॑ इ॒द् रा॒जा जग॑तो व॒भूव॑ ।

य ई॒शे अ॒स्य द्वि॒पदश्च॑तु॒ष्पदः॑

कस्मै॑ दे॒वाय॑ ह॒विषा॑ वि॒धेम ॥ ३ ॥

भक्ति से हमें सुख स्वरूप परमेश्वर का ध्यान करना चाहिये जो अपनी महिमा से प्राणी, जंगम और जड़ का अद्वितीय राजा है और जो दो पग और चार पग वालों पर राज्य करता है ।

With devotion हविषा we should serve विधेम God देवाय, the source of happiness कस्मै ; who यः is बभूव by his greatness महित्वा even इत the sole एक king राजा of the living प्राणतः, of the nascent निमिषतः and of the moving जगतः beings; and who यः rules ईशे this अस्य multitude of bipeds द्विपदः and quadrupeds चतुष्पदः ॥

—0—

यस्य...जिस को
इमे...ये । इमाः...ये
हिमवन्तः...पर्वत
महित्वा...ऐश्वर्य
समुद्रं...सागर

रसया...नदियों से
सह...साथ
आहुः...कहते हैं
प्रदिशः...दिशायें
वाह...हस्त

—0—

❀ ॥ ओ३म् ॥ ❀

यस्य॑ मे हि॒मव॑न्तो म॒हि॒त्वा

यस्य॑ स॒मु॒द्रं र॒सया॑स॒हाहुः॑ ।

यस्य॑ माः प्र॒दि॒शो यस्य॑ वा॒हू

कस्मै॑ दे॒वाय॑ ह॒विषा॑ वि॒धेम ॥ ४ ॥

भक्ति से हमें आनन्द स्वरूप परमेश्वर को पूजना चाहिये जिस की महिमा ये हिमवान् पर्वत समुद्र नदी और ये वाहू के समान दिशा बतलाते हैं ॥

With devotion हविषा we should serve विधेम God देवाय, the source of happiness कस्मै, whose यस्य greatness महित्वा these इमे snow-capped mountains हिमवन्तः, the ocean समुद्र together सह with rivers रसया, and these इमाः quarters प्रदिशः like arms वाहू proclaim आहुः ॥

Note.—When persons want to show their strenght. they point to their arms; and all the powerful persons have strong arms.

येन...जिस ने
 द्यौः...सूर्यलोक
 उग्रा...गहन
 पृथिवी...धरती
 च...और
 दृढा...स्थिर
 स्वः...आल्हादिक
 स्तभितं...स्थापित

नाकः...धाम
 यः...जो
 अन्तरिक्षे...आकाश में
 रजसः...जल का
 विमाना...वनाने वाला
 हविषा...हृदय से
 कस्मै...आनन्द स्वरूप
 विधेम...ध्यान करें

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

येन द्यौरुग्रा पृथिवी च दृढा

येन स्वः स्तभितं येन नाकः ।

यो अन्तरिक्षे रजसो विमानः

कस्मै देवाय हविषा विधेम ॥ ५ ॥

हमें हृदय से आनन्द स्वरूप परमेश्वर का ध्यान करना चाहिये जिस ने गहन सूर्य लोक, स्थिर पृथिवी, आल्हादिक मोक्ष धाम को स्थापित किया है और जो आकाश में परमात्माओं को बनाता है ॥

With heart हविषा we should adore विधेम
God देवाय the source of happiness, by
whom येन the glorious उग्रा sun द्यौः, the
firm दृढा earth पृथिवी and च the happy स्वः
heaven नाकः are established स्तुभितं, and
who यः is the maker of विमानः of atoms
रजसः in the sky अन्तरिक्षे ॥

Note.—In Sanscrit, the substance of matter is one and atoms are made out of it.

—0—

यं...जिस को	रेजमाने...कम्पायमान
क्रन्दसी...द्यावा पृथिवी	यत्र...जहां
अवसा...रक्षार्थ	अधि...ऊपर। सूर...सूर्य
तस्तु...क्षिप्त	उदितः...ऊगता
भान...प्रकाश	विभाति...चमकता है
अभ्येक्षेतां...देखते हैं	हविषा...हृदय से
मनसा...मन से	विधेम...सेवा करें

❀ ॥ ओ३म् ॥ ❀

यं क॒न्द॒सी॒ अ॒व॒सा॒ तस्त॒भा॒ने
अ॒भ्ये॒क्षे॒तां॒ मन॒सा॒ रेज॒माने॒ ।

यत्राधि सूर उदितो विभाति

कस्मै देवाय हविषा विधेम ॥ ६ ॥

हृदय से हम आनन्द स्वरूप परमेश्वर की पूजे, जिस की ओर अपनी रक्षा के लिये उस के बिम्बयुत सूर्य और पृथिवी उस की इच्छा से प्रचलित होकर ताकते हैं और जिस में से सूर्य निकल कर चमकता है ॥

With heart हविषा we should worship विधेम God देवाय, the most happy कस्मै, to whom यं the divine glory भान reflecting तस्त heaven and earth हृन्द्सी, moving रेजमाने at the Divine Will मनसा, look up अभ्यैक्षेतां for protection अवसा, and from अधि whom यत्र the sun सूर rises उदित; and shines विभाति ॥



आपः...प्रकृति
ह...हि । बत्...जो
वृहतीः...वर्द्धमान
विश्वं...सब
आयन्...व्याप्त होते
गर्भः...बीज
दधानाः...रखे हुए

जनयन्तीः...उत्पन्न करती
अग्निं...तेज को
ततः...इसलिये
देवानां...देवों का
समवर्त्तत...है
असुः...प्राण
एकः...केवल

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

आपो ह यद् वृहती विश्वमायन्

गर्भं दधाना जनयन्तीरग्निम् ।

ततो देवानां समवर्त्ततासुरेकः

कस्मै देवाय हविषा विधेम ॥ ७ ॥

भक्ति से हम आनन्द स्वरूप परमेश्वर को पूजें, जो वर्द्धमान प्रपञ्च में (जो सब के बीज को धारण करता और तेज उत्पन्न करता है) व्याप्त होकर देवताओं का एक मात्र प्राण है ॥

With sincerity हविषा we should worship विधेम God देवाय, the most happy कस्मै, who

यत् pervading आयन् the growing बृहती
Nature आपः holding दधानाः the universal
विश्वं seed गर्भं and begetting जनयन्तीः energy
अग्निः, is समवर्त्तत therefore ततः the sole एकः
life असुः of celestials देवानां ॥

यत्...जो । चित्...भी
आपः...प्रपंच
महिना...महात्मा से
परि...सर्वत्र
अपश्यत्...देखा है
दक्षं...बुद्धि, चातुर्य
दधानाः...रखे हुए

जनयन्तीः...उत्पन्नकरती
यज्ञं...संसार को
देवेषु...देवों पर
अधि...ऊपर
देवः...ईश्वर
एकः...अद्वितीय
आसीत्...है

❀ ॥ ओ३म् ॥ ❀

यच्चि॒दापो॑ म॒हिना॑ प॒र्यप॑श्यद्

दक्षं॑ द॒धाना॑ ज॒नय॑न्तीर्य॒ज्ञम् ।

यो दे॒वेष्व॑धि॒ देव॑ एक॒ आसीत्॑

कस्मै॑ दे॒वाय॑ ह॒विषा॑ विधेम ॥ ८ ॥

हृदय से हम आनन्द स्वरूप देव को पूजें, जो सब शक्ति से रचना की बुद्धि के अनुसार चलने वाले और संसार को उत्पन्न करने वाले प्रपंच को देखता है ॥

With heart हविषा we should worship विधेम God देवाय, the most happy कस्मै, who यत् also चित् by omnipotence महिना super-परि intends अपश्यत् Nature आपः, holding दधानाः design दत्तं and producing जनयन्तीः the material phenomenon यज्ञं, and who यः is आसीत् the sole एक Lord देव over अधि gods देवेषु ॥

मा...नहि । नः...हमको	दिवं...आकाश को
चिंसोत्...मारता है	सत्यधर्मा...सच्चे धर्मवाला
जनिता...स्रष्टा	जजान...उत्पन्न किया
यः...जो	च...और । अपः...जल
पृथिव्याः...पृथिवी का	चन्द्राः...आल्हादिक
वा...और	वृहतीः...बडे



❀ ॥ ओ३म् ॥ ❀

मा नो हिंसीज् जनिता यः पृथिव्या

यो वा दिवं सत्यधर्मा जजान ।

यस्यापश्चन्द्रा वृहती जजान

कस्मै देवाय हविषा विधेम ॥ ८ ॥

हृदय से हम आनन्द स्वरूप परमात्मा का ध्यान करें, जो हम को नहि मारता, जो सच्चे धर्म वाला और पृथिवी का स्रष्टा है, जिस ने आकाश को उत्पन्न किया है, और जिस ने बड़ा आल्हादिक प्रपंच उत्पन्न किया है ॥

With all our heart हविषा we should adore विधेम God देवाय, the most happy कस्मै, who यः does not मा kill हिंसीत् us नः and वा who यः acting upon true सत्य laws धर्मा is the maker जनिता of the earth पृथिव्या and has made जजान the great वृहती: delightful चन्द्रा: world अपः ॥

प्रजा...सृष्टि	यत्...जो
पते...हे स्वामिन्	कामाः...इच्छा
न...नहि	ते...तुम्हें
त्वत्...तुम्हें	जुहुमः...अर्पण करते हैं
एतानि...ये	तत्...वह । नो...नहि
अन्यः...कोई और	अस्तु...होवे
विष्वा...सब	वयं...हम
जातानि...उत्पन्न पदार्थ	स्याम...होवें
परिता...ऊपर	पतयः...स्वामी
वभूव...है	रयीणां...धन के

❀ ॥ ओ३म् ॥ ❀

प्रजापते न त्वदेतान्यन्यो

विष्वा जातानि परिता वभूव ।

यत् कामास्ते जुहुमस् तन् नो

अस्तु वयं स्याम पतयो रयीणाम् १०

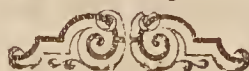
हे प्रजापते तुम्हें से और कोई इन सब उत्पन्न हुए पदार्थों को धारण नहि करता है । जो इच्छा तुम्हें

को हम अर्पण कर दें वह फिर न होवें किंतु हम धन के स्वामी होवें ।

There is वभूव, O Lord पते of hosts प्रजा, no न other अन्य: being than Thou त्वत् over परिता all विश्वा these एतानि creatures जातानि । Whatever यत् are our desires कामाः, we offer जुहुमः to Thee ते, that तत् they may not न exist अस्तु in us. May we वयं become स्याम the masters पतयः of many kinds of wealth रयोणां ।

—o—

वास्तो:...गृह के	यत्...जिस से
पते...हे स्वामिन्	त्वा...तुझ को
प्रति जानीहि...प्रतिज्ञाकर	ईमहे...हम पावें
अस्मान्...हम को	तन्...वह
सु...अच्छा	पति जुप्रसन्नः...दे
आवेशः...आगमन	शं...सुख
अनमीवः...नीरोग	द्विपदे...दो पैर वालों को
भव...हो । नः...हम को	चतुष्पदे...चारपैरवालों को



❀ ॥ ओ३म् ॥ ❀

॥ ऋग्वेद मण्डल ७ । सूक्ता ५४ ॥

वास्तो॑ष्प॒ते प्र॒ति जा॒नीह्य॒स्मान्

स्वा॑ वेशो॒ अ॒न॒मी॒वो भ॒वा नः ।

यत् त्वे॑म॒हे प्र॒ति तन् नो॑ जुष॒स्व

शं नो॑ भव॒ द्वि॒पदे॒ शं चतु॑ष्पदे ॥ १ ॥

हे गृह के स्वामिन् हम से प्रतिज्ञा कर कि हमारा (संसार में) आगमन बीरोग हो। जिस से हम तुझे पायें वह हम को दे। हमारे दो पग तथा चार पग के पशुओं को सुख हो।

O Protector पते of home वास्तोः, promise प्रतिजानोहि us अस्मान् that our नः entry आवेशः [into the world] be भव without अन् disease अमीवः। Give प्रतिजुषस्व us नः that तन् by which यत् we may reach ईमहे Thee त्वा ॥



वास्तोः... गृह के	अजरासः... अमर
पते... हे स्वामिन्	ते... तेरे
प्रतरणः... बड़ी नौका, स्वर्ग	सख्ये... मित्रता में
नः... हम की	स्याम... होंगे
एधि... हो। गयः... धन	पिता... जनक, बाप
स्फान... वर्धक	इव... समान
गोभिः... पशुओं से	पुत्रान्... संतान
अश्वेभिः... घोड़ों से	प्रति... ओर
इन्दो... हे आहुदक	जुषस्व... भलाई कर

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

वास्तो॑ष्प॒ते प्र॒तर॑णो न एधि

गय॑स्फा॒नो गो॒भिर॑श्वे भिरि॒न्दो ।

अज॑रासस्ते स॒ख्ये स्या॑म

पि॒तेव॑ पु॒त्रान् प्र॒ति नो॑ जुषस्व ॥ २ ॥

हे गृह पालक, हमारा तारने हारा हो। हे मुख दायक, गाय घोड़ों के द्वारा धन का वर्धक हो ! तेरी मित्रता में हम अमर हों ! जैसे पिता पुत्रों की भलाई करता है वैसे तू हमारी कर !

O Protector पते of home वास्तोः, be एधि
our नः saviour प्रतरणः ! O Delighter इन्दो,
be the increaser स्फानः of wealth गय by
means of cows गोभिः and horses अश्वेभिः ।
May we be स्याम immortal अजरासः in Thy
ते friendship सख्ये ! Do good जषस्व to us
नः like इव a father पिता to प्रति his sons
पुत्रान् ॥

—०—

वास्तोः...गृह के
पते...हे पालक
शगमया...शक्ति से
सदा...नित्य ।
सं...साथ, मिलके
सत्तोमहि...हम रहै
रखया...बुलाने वाली
गातुमत्या...चलानेवाली

पाहि...पाल
क्षेमे...मोक्ष में
उत...और
योगे...योग में
वरं...अच्छी प्रकार
नः...हमारा । यूयं...तुम
पात...पालो, रखो
स्वस्तिभिः...सुखों से

❀ ॥ ओ३म् ॥ ❀

वास्तो॑ष्पते॑ श॒गमया॑ सं॒सदा॑ ते
सत्तो॑महि॑ र॒खया॑ गातु॒मत्या॑ ।

पाहि क्षेम उत योगे वरं नो

यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

हे गृह पालक, तेरी बुलाने वाली, चलाने वाली शक्तिके बल से हम सदा मिलके रहें। मोक्ष में और योग में हम को अच्छी प्रकार रखो। हम को सुखों से नित्य आप पालो।

NOTE—योग क्षेम का अर्थ गृह कार्य भी है।

O Protector पते of home वास्तोः, may we always सदा go on सक्षीमहि well सं by Thy ते power शम्भया giving us speech रक्षया and motion गातुमत्या *। Protect पाहि us नः well वरं in heaven क्षेमे and उत in meditation योगे (or in the acquisition योग and उत preservation क्षेमे of wealth). You यूयं may protect पात us नः always सदा with felicities स्वस्तिभिः ॥

* It is God's power which confers the means of speech and motion on us.

समुद्र...अन्तरिक्ष	याः...जिन को
ज्येष्ठाः...बड़ी	वज्री...शक्तिमान्
सलिलस्य...अन्तरिक्ष के	वृषभः...वर्षा करने वाला
मध्यात्...बीच से	रराद...उत्पन्न करता है
पुनाना...पवित्र करने हारी	ताः...वे
यन्ति...जाती हैं	आपः...जगत्(महालक्ष्मी)
अनिविशमाना... { अगम्य	देवी...भगवती
	इह...यहां। मा...सुभको
इन्द्रः...परमेश्वर ने	अवन्तु...रक्षा करें

❀ ॥ ओ३म् ॥ ❀

॥ ऋग्वेद मण्डल ७ । सूक्त ४६ ॥

समुद्रज्येष्ठाः सलिलस्य मध्यात्

पुनाना यन्त्यनिविशमानाः ।

इन्द्रो या वज्री वृषभो रराद

ता आपो देवीरिह मामवन्तु ॥ १ ॥

वह सर्व व्यापक देवी यहां मेरी रक्षा करें, जिस
में उत्तम समुद्र हैं, जो पवित्र कारक और अगम्य

है, प्रलय के बीच से निकलतो है, और जिसे शक्ति-
मान् आनन्द दायक परमेश्वर ने प्रकाशित किया है ।

The ता all-pervading आपः Goddess देवी
may protect अवन्तु me मा here इह, in whom
there are great ज्येष्ठाः seas समुद्र, & which
goes यन्ति through मध्यात् the cataclysm
सलिलस्य holy पुनानाः and intact अ निविशमानाः
and whom याः the all benevolent वृषभः,
and almighty वज्रो God इन्द्र calls forth रराद
into being.

NOTE—This hymn refers to Nature called *āpah* or *Pra-*
kritih.

—0—

याः...जो
आपः...सर्वव्यापक
दिव्याः...स्वर्गीय
उत...और
वा...अथवा
स्त्रवन्ति...जाती है
खनित्रिमा...खोज से
स्वयंजाः...स्वतः उत्पन्न
समुद्र...सागर

अर्था...जाने वालीं
शुचयः...शुद्ध
पावकाः...पवित्र कारक
ताः...वे
आपः...सर्व व्यापक
देवीः...भगवती
इह...यहां
मां...सुभ को
अवन्तु...रक्षा करे

❀ ॥ ओ३म् ॥ ❀

या आपो दिव्या उत वा स्रवन्ति

खनित्रिमा उत वा याः स्वयंजाः ।

समुद्रार्था याः शुचयः पावकास्

ता आपो देवीरिह मामवन्तु ॥ २ ॥

वह सर्व व्यापक जगत् माता यहां हमारी रक्षा करे जो दिव्य रूप से व्यापक है और गतिमान् है, जो खनन से अथवा स्वतः प्रादुर्भूत होती है, जो समुद्र अर्थात् परमेश्वर की ओर जाती है और शुद्ध और पवित्र कारक है ।

The ताः all-pervading आपा Goddess देवी may protect अवन्तु me मां here इह, who या being wonderful दिव्याः is all-pervading आपः and उत also वा moves about स्रवन्ति, who याः can be known by digging mines खनित्रिमा and उत also वा may be itself स्वयं revealed जाः, and who याः goes अर्थाः to-

wards God समुद्र and is pure शुचयः and
purifying पावकाः ॥

—0—

यासां...जिन में	चुतः...वर्षातो हुई
वरुणः...श्रेष्ठ	शुचयः...पवित्र, शुद्ध
याति...विचरता है	याः...जो । ताः...वैं
मध्ये...बोच में	पावकाः...पवित्र कारक
सत्य...सच्च	आपः...सर्वव्यापिन्यः
अमृत...भूठ	देवीः...महा लक्ष्मी
अवपश्यज्...देखते हुए	इह...यहां
जनानां...लोगों का	मां...सुभक्त को
मधु...रस, अमृत	भवन्तु...रक्षा करें

—0—

❀ श्री ३म् ॥ ❀

यासां राजा वरुणो याति मध्ये
सत्यामृतं अवपश्यज् जनानाम् ।
मधुश्रुतः शुचयो याः पावकास्
ता आपो देवीरिह मामवन्तु ॥ ३ ॥

वह सर्व व्यापिनी देवी इस संसार में मेरी रक्षा करे जो अमृत वर्णने वाली, शुद्ध और पवित्र करने वाली है, और जिस के बीच में श्रेष्ठ जन राजा होता और प्रजा के सच और झूठ को देखता रहता है ।

NOTE.—The Plural in the above hymn is used for the sake of respect.

The ता all-pervading Nature आपः Goddess देवी may protect अवन्तु me मां, who या slowers चतः blessings मधुः, is pure शुचयः and purifying पावकाः, and in whose यासां midst मध्ये the best person ऋणः goes about याति as king राजा, seeing अवपश्यत् the truth सत्य and falsehood अन्त of people जनानां ॥

—o—

यामु...जिन में
वरुणः...श्रेष्ठ
सोमः...उत्पादक
विश्वे...सब
देवाः...विद्वान् लोग
ऊर्ज...अन्न
मदन्ति...भोगते हैं
वैश्वानरः...जगन्नेता

अग्निः...परमेश्वर
प्रविष्टः...व्यास
ताः...वे
आपः...प्रकृति
देवीः...भगवती
इह...यहां
मां...सुझ को
अवन्तु...रक्षा करे

❀ ॥ ओ३म् ॥ ❀

यासु राजा वरुणो यासु सोमो

विश्वे देवा यासूर्जं मदन्ति ।

वैश्वानरो यास्वग्निः प्रविष्टस्

ता आपो देवीरिह मामवन्तु ॥ ४ ॥

वह सर्व व्यापक प्रकृति यहां मेरी रक्षा करे, जिस में श्रेष्ठ पुरुष राजा होता है, जिस में सोमवत्यादि उगते हैं, जिस में सकल विद्वान् लोग आनन्द पाते हैं, और जिस में जगत् का चलाने वाला अग्नि परमेश्वर व्याप्त है ।

The ता all-pervading आपः Goddess देवी [Nature] may protect अवन्तु me मां here इह, in whom यासु the best person वरुणः (in the world) becomes king राजा, in whom यासु vegetation सोमः grows, in whom यासु all विश्वे learned people देवा enjoy मदन्ति food

ऊज, and in whom यासु God अग्निः the leader
नरः of the universe विश्वा pervades प्रविष्टः ॥

उच्यते...कहा जाता है
सर्वस्मै...सब को
विपश्यति...देखता है
प्राणति...जीता है
तं...उस को
इदं...यह

निगतं...प्राप्त
सहः...सहारने वाला
एषः...यह
इत्...मात्र
अस्मिन्...इस में
भवन्ति...होते हैं

❀ ॥ ओ३म् ॥ ❀

न द्वितीयो न तृतीयश्चतुर्थो नाप्युच्यते ॥
न पञ्चमो न षष्ठः सप्तमो नाप्युच्यते ॥
नाष्टमो न नवमो दशमो नाप्युच्यते ॥
स सर्वस्मै विपश्यति यच्च प्राणति यच्च न ॥
तमिदं निगतं सहः स एष एक एकवृद्धेक
एव ॥ सर्वे अस्मिन् देवा एकवृत्तो भवन्ति ॥
अथर्व० अ० १३ । वर्ग ४ । मं० १६—२१ ॥

ईश्वर दो, तीन, चार, पांच, छः, सात, आठ, नौ, दश नहि कहे जाते। वह सब को देखता है जो जीता है और जो नहि जीता। उस में यह संसार स्थित है। वह सहारने वाला केवल एक है। आधार मात्र एक ही है। सब देवता उस एक में आश्रय पाते हैं ॥

Neither न the second द्वितीयः, nor न the तृतीयः nor न the fourth चतुर्थः God is spoken of उच्यते। Neither न the fifth पंचमः nor न the sixth षष्ठः nor न the seventh सप्तमः God is spoken of उच्यते। Neither न the eighth अष्टमः nor न the ninth नवमः nor न the tenth दशमः God is spoken of उच्यते। He स sees विपश्यति all सर्वस्मै, whether च it यत् breathes प्राणति or च it यत् does not न breath। This इदं world exists निगतं in Him तं। He स is merciful सहः। This एषः God is one एक and वृत् one एक only एव।

All सर्वे gods or worlds देवाः become भवन्ति one एक in being वृत् in Him अस्मिन् ॥

प्रातः...भोर	भगं...धनवान् को
अग्निं...सर्वज्ञ को	पूषणं...पालक को
इन्द्रं...सर्व शक्तिमान् को	ब्रह्मणः...संसार के
हवामहे...हम पूजते हैं	पतिं...स्वामी को
मित्रा...हित कारी	सोमं...पिता को
वरुणा...उत्तम	रुद्रं...दण्ड दाता को
अश्विनौ...जीवन वा प्राण	उत...और

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

प्रातरग्निं प्रातरिन्द्रं हवामहे

प्रातर्मित्रा वरुणा प्रातरश्विना ।

प्रातर्भगं पूषणं ब्रह्मणस्पतिं

प्रातः सोममुत रुद्रं हवामहे ॥

॥ अथर्व० अ० ३ । व० १६ । मं० १ ॥

नित्य प्रातः काल सर्वज्ञ, सर्व शक्तिमान्, उत्तम हित कारी, जीवनाधार, धनवान्, पालक, संसार के स्वामी, पिता, दण्डदेनेवाले परमेश्वरको हम स्मरण करते हैं ।

We invoke हवामहे God अग्निं, almighty इन्द्रं, our best वरुण friend मित्र, light and life

अश्विनौ, all-wealthy भगं, nourisher पूषणं,
the Protector पति of the universe दक्षः,
the father सोमं and punisher रुद्रं of all.

यतः...जहां

समीहसे...तू चाहे

ततः...वहां से

अभयं...वे डर

कुरु...कर

शं...सुख

प्रजाभ्यः...प्रजा से

पशुभ्यः...पशुओं से

❀ ॥ ओ३म् ॥ ❀

यतो॑ यतः॑ समी॒हसे॑ ततो॑ नो॒ अभयं॑ कुरु ।

शं नः॑ कुरु प्रजाभ्यो॑ ऽ भयं नः॑ पशुभ्यः॑ ॥

॥ य० अ० ३६ । मं० १२ ॥

हे परमेश्वर जहां २ से तू चाहे हम को वहां २
से निडर कर । मनुष्यों से हम को सुख पहुँचा और
पशुओं से हम को वे डर कर ॥

O God, make कुरु us नः there ततः
without अ fear भय whereso यतः ever यतः
Thou desirest समीहसे! Do कुरु us नः good
शं from people प्रजाभ्यः and make us नः
without अ fear भय from beasts पशुभ्यः ।

॥ ओं शम् ॥

❀ ॥ ओ३म् ॥ ❀

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शालापुस्तकसमया स्वाधीन एव रक्षितः ॥

भूमिका

इस पांचवी वेद पुस्तक में केवल यजुर्वेद के २ अध्याय हैं अर्थात् ३२वां और ३६वां जिनमें क्रमशः १६ और २४ मंत्र हैं। इसके छपने में ३६वें अध्याय के १४ मंत्रों को “रोमन” अक्षरों में लिखना भूल से रह गया है। यह सब भूले पाठक गण पठन समय विचार ले। चार पुस्तकें भली प्रकार से पढ़ने के उपरांत वेद मंत्रों को के पढ़न सरल हो जाना चाहिये और बहुत से शब्द पुनः २ आते हैं वो भी स्मरण हो जाने चाहिये। इन पांच वेद पुस्तकों के पठन से स्पष्ट है कि वेद मंत्रों की दिव्य बाणी में कैसी मनो हारित परमेश्वरों पास ना और ध्यान है। मंत्रों के गायन करने में कैसा चित्त प्रसन्न होता है। इनके गाने और पठन का अभ्यास बढाना चाहिये इन के अर्थ पर ध्यान बुद्धि विशाल होती है। इनके पढ़ने के साथ २ कुछ वराकरण का बोध भी पंडित के द्वारा करते रहना लाभदायक है। सब उन लोगों को हिन्दू कहाते हैं कुछ न कुछ वेद का भाग अवश्य पढ़ना उचित है बिना उसके सच्चा धर्म का ज्ञान नहि होता वेद के न जानने से मनु महाराज कहते हैं कि मनुष्य भ्रष्ट हो जाता है सो आज कल सिद्ध है सो वेद अवश्यमेव पढो और विचारो और तदनुसार चलो।

❀ ॥ ओ३म् ॥ ❀

॥ यजुर्वेद , अध्याय ३२ ॥

तत्...वह	उ...हि
एव...हि	चन्द्रमा:...आनन्द
अग्नि:...सर्वज्ञ	शुक्रं...शुद्ध
आदित्य:...अविनाशी	ब्रह्म...परमेश्वर
वायु:...आधार	प्रजापति:...सब का स्वामी

❀ ॥ ओ३म् ॥ ❀

तदेवाग्निस्तदादित्यस्तद्वायुस्तद् चन्द्रमाः ।

तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः१

केवल वही सर्वज्ञ, अविनाशी, सर्वाधार, सर्वानन्द, शुद्ध, सर्वव्यापक, ब्रह्म प्रजापति है ।

Om !

1 *Tad eva āgnis tad ādityas tad vāyus tad u chandramah, Tad eva shukram tad brahma tā āpah sa prajāpatih.*

1 The Supreme Being तत् alone एव is omniscient अग्निः, eternal आदित्यः, almighty वायुः, all-happy चन्द्रमाः, all-holy शुक्रं, all-encompassing ब्रह्म, all-pervading आपः, and the Lord of creatures प्रजापतिः ।

N. B.—If translated after modern scholars, it establishes the theory of Vedanta, thus: Even It is fire, It is the

sun, It is the air, It is also the moon, It alone is Venus, It is Brahman, and It is waters; He is the Lord of creatures.

The words *tat*, *tā* and *sa* are neuter, feminine, and masculine genders, respectively, and the first is singular and the second plural number, showing that God's names are all genders and all numbers, He pervading in grammar. *There is no object which is not His expression.* The Vedic words originally meant God, but now they also mean objects.

सर्वे...सव

निमेषाः...पल

जज्ञिरे...उत्पन्नहुए

विद्युतः...तेजस्वरूप

पुरुषाद्...सर्वव्यापक

अधि...से

न...नहि

एनं...इसको

ऊर्ध्वं...ऊपर

तिर्यक्...तिरछे

मध्ये...बीचसे [कर्ता है

परिजग्रभत्...स्पर्श

❀ ॥ ओ३म् ॥ ❀

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।

नैनमूर्ध्वं न तिर्यच न मध्ये परिजग्रभत् २

तेज स्वरूप पुरुष से सव निमेष उत्पन्न हुए हैं उस को न कोई नीचे, ऊपर, तिरछे और न बीच से स्पर्श कर सकता है ।

2 *Surve nimeshā jajñire vidyutah purushad adhi, Na enam urdhvam na tiryam cha na madhye parijagra bhat.*

2. All the moments निमेषाः are produced जज्ञिरे from अधि the all-glorious विद्युतः Person पुरुषः । None न can grasp परि जग्रभत् Him एनं from the top ऊर्ध्व, from the sides सिर्यक् and च in the centre मध्ये ।

N. B.—From below is left out, probably from the belief that we are the feet of God—*The earth is produced from His feet.*—*Attharva Veda. Purusha: All-pervading Being.*

न...नहि
तस्य...उसकी
प्रतिमा...मूर्ति
अस्ति...है
यस्य...जिसका
नाम...अभिधेय
महद्...वड़ा
यशः...तेजः

हिरण्य...तेज
गर्भः...सामर्थ्य में
इति...ऐसा
एषः...यह
मा...सुभे
मा...मत
हिंसोत्...मार
एषा...यह :

❀ ॥ ओ३म् ॥ ❀

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ।

हिरण्यगर्भ इत्येषः । मा मा हिंसीदित्येषा ।

यस्मान्न जात इत्येष ॥ ३ ॥

उस की प्रतिमा नहि है जिस का नाम महद्यश है । वह हिरण्य गर्भ है । प्रार्थना करो कि हे भगवन् मुझे मत मारो । उससे परे कोई नहि है ।

Om !

3 *Na tasya pratima asti yasya nāma mahad yashah, Hiranyagarbha ity eshah, mā mā hinsid ity eshā, Yasman na jatu ity eshu.*

3. There is अस्ति no न image प्रतिमा of Him तस्य, whose अस्य name नाम is Great महत् Glory यशः । For, it is said इति He एष is *Hiranya-garbha* or the Holder of shining bodies in His power. Also, His prayer is this एषा—Do Thou not मा kill हिंसीत् me मा । He एष is said इति to be One, beyond पर whom यस्मात् there is जात none न ।

N. B.—This mantra says that there is no image of God and then quotes verses from 10 to 13 of the 25th chapter, and 20 of the 12th ch., and 36 and 37 of the 8th chap. of the Yajur Veda, which all explicitly describe God to be Spirit increate.

एषः...यह	जनिष्यमाणः...प्रघट होगा
ह...हि । देवः...ईश्वर	प्रत्यङ्...ईश्वर
प्रदिशः...ओर । अनु...मे	जनाः...हे लोगो
सर्वाः...सब । पूर्वः...पहिल	तिष्ठति...है

जातः...प्रघट । स...वह	एव...हि
उ...हि । गर्भे...भीतर	सर्वतो...सर्व
अन्तः...में	मुखः...टक्

❀ ॥ ओ३म् ॥ ❀

ए॒षो ह॑ दे॒वः प्र॒दि॒शो॑ नु सर्वाः

पूर्वा॑ ह॒ जा॒तः स॒ उ॒ गर्भे॑ अ॒न्तः ।

स ए॒व जा॒तः स॒ ज॒नि॒ष्य॒मा॒णः

प्र॒त्यङ् ज॒नास्ति॑ष्ठति॒ सर्व॑तो॒ मुखः॑ ॥ ४ ॥

वही देव सब दिशाओं में व्यापक है, वही पूर्व प्रघट था, वही सब के अंतर है, वही प्रघट है, वही आगे प्रघट होगा । अरे लोगो उस का मुख सब ओर है अर्थात् वह सब देखता है ।

Om !

4 Esho ha devah pradisho' nu sarvah purvo ha jāstah sa u garbhe antah, Sa eva jātah sa janishya mānah pratyang janāstishthati sarvato mukhah.

4. Verily ह, this एषः God देवः pervades अनुतिष्ठति all सर्वाः quarters दिशः । Oh men जनाः, He स was certainly ह revealed जात

before पूर्व: and उ is inside अन्त: the interior गर्भे of the world, He स alone एव is manifested जात:, He स will be revealed जनिष्यमाण: in future, His face is turned to all sides सर्वतोमुख:, and He is found everywhere प्रत्यङ् ।

N. B.—God is present in all quarters. He was revealed before. He is present both inside and outside of all. He will be manifested in future. For, His face is turned towards all, i.e., He sees all. God is present in time and space.

स...वह

षोडशी... १६ कलावाला

प्रजापति:...मृष्टिकास्वामी

यस्मात्...जिससे

परे...ऊपर

अन्य:...और कोई

न...नहि

जात:...विद्यमान्

अस्ति...है

य:...जो

विष्वा:...सब

भुवनानि...लोकों

आविवेश...व्याप्त है

प्रजया...प्रजासे

संरक्षण:...प्रसन्न हो कर

त्रीणि...तीन

ज्योतींषि...प्रकाश

सचते...धारण करता है

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

यस्मान्न जातः परो अन्यो अस्ति

य आ विवेश भुवनानि विष्वा ।

प्रजापतिः प्रजया सह रराणस्

त्रीणि ज्योतींश्चि सचते स षोडशी ॥ ५

वह प्रजा का स्वामी जिस की सामर्थ्य १६ प्रकार की है अर्थात् इच्छा, प्राण, अद्वा, पृथिवी, आप, अग्नि, वायु, आकाश, इन्द्रिय, मन, अन्न, वीर्य, तप, मंत्र, लोक, नाम से युक्त है ; जिस से परे और कोई नहीं है, जो सब लोकों में व्याप्त है, वह प्रजा से प्रसन्न हो कर तीन ज्योति अर्थात् सूर्य, विद्युत् और अग्नि की संपादन करता है ।

Om !

5 *Yasman na jatah pro anyo asti ya ā vivesha bhuvanani vishwa, Prajapatih prajaya san rarāna trini jyotinshi sachate sa shorhashi.*

The स Lord पतिः of creatures प्रजा, whose power is of sixteen kinds षोडशी, —namely, will इच्छा, life प्राण, faith अद्वा, earth पृथिवी, water आपः, fire अग्निः, air वायुः, ether आकाश, the senses इन्द्रियाणि, thought मनः, food अन्न, energy वीर्य, labour तपः, theory or occult power मंत्र, locality लोकः, name नाम, *vide prashnopanishat*;—

beyond पर: whom यस्मान् there is अस्ति
no न other अन्य: being manifested जात: ;
and who य: entirely आ pervades विवेश all
विश्वा the worlds भुवनानि ; being well सं
pleased रराण: with the creation पूजया,
maintains सचते three त्रीणि lights जगतींषि
namely, the sun, electricity and fire.

N B.—There is no state beyond the Supreme Being, whose power is expressed in sixteen categories of material existence.

येन...जिम ने
द्यौः...सूर्यलोक
उग्रा...गहन
पृथिवी...धरती
च...और
दृढा...स्थिर
स्वः...आल्हादिक
स्तभितं...स्थापित

नाकः...स्वर्ग धाम
यः...जो
अन्तरिक्षे...आकाश में
रजसः...जल वातारों का
विमानः...वनाने वाला
हविषा...हृदय से
कस्मै...आनन्द स्वरूप
विधेम...ध्यान करे

❀ ॥ ओंश्म् ❀

येन द्यौरुग्रा पृथिवी च दृढा

येन स्व स्तभितं येन नाकः ।

यो अन्तरिक्षे रजसो विमानः

कस्मै देवाय हविषा विधेम ॥ ६ ॥

हमें हृदय से आनन्द स्वरूप परमेश्वर का ध्यान करना चाहिये जिस ने गहन सूर्य लोक, स्थिर पृथिवी, आल्हादिक मोक्ष धाम को स्थापित किया है और जो आकाश में परमाणुओं को बनाता है ॥

Om !

6 *Yena dyowr ugrā prithiwī cha drirhā yena swa stabhitam yena nakah, Yo antari kshe rajaso vimanāh kasmai devāya haveshā vidhema.*

With heart हविषा we should adore विधेम God देवाय, the source of happiness, by whom येन the glorious उग्र sun दीः, the firm दृढा earth पृथिवी and च the happy स्वः heaven नाकः are established स्तभितं, and who यः is the Maker of विमानः of atoms रजसः in the sky अन्तरिक्षे ॥

Note—In Sanscrit, the substance of matter is one and atoms are made out of it.

यं...जिस को
 क्रन्दसो...द्यावा पृथिवी
 अवसा...रक्षार्थ
 तस्त...क्षिप्त
 भान...प्रकाश
 अभ्यैक्षेतां...देखते हैं
 मनसा...मन से

रेजमाने...कम्पायमान
 यत्र...जहाँ
 अधि...ऊपर । सूर...सूर्य
 उदितः...उगता
 विभाति...चमकता है
 हविषा...हृदय से
 विधेम...सेवा करे

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

यं क्रन्दसो अवसा तस्तभाने

अध्यैक्षेतां मनसा रेजमाने ।

यत्राधि सूर उदितो विभाति

कस्मै देवाय हविषा विधेम ॥ ७ ॥

हृदय से हम आनन्द स्वरूप परमेश्वर को पूजे,
 जिस की ओर अपनी रक्षा केलिये (उस के बिम्बयुत
 सूर्य और पृथिवी उस की इच्छा से प्रचलित होकर)
 ताकते हैं और जिस मेंसे सूर्य निकलकर चमकता है ॥

Om !

7 Yam krandasî avasā tasta bhāne, adhyai-
 kshetam manasā rejamāne, yatr adhi sūrya udito
 vibhati, kasmai devaya havisha vidhema.

With heart हविषा we should worship
विधेम God वेवाय, the most happy कस्मै. to
whom यं the divine-glory भान-reflecting
तस्तु heaven and earth क्रंदसी, moving
रेजमाने at the Divine Will मनसा, look up
अभ्यैक्षेतां for protection अवसा, and from
अधि whom यत्र the sun सूर rises उदितः and
shines विभाति ॥

वेनः..विद्वान्, तत्..उसको	इदं...यह । सं...भीतर
पश्यन्...देखता है	च...और
निहितं...विद्यमान	वि...वाहर
गुहा...हृदय में	एति...आता है
सद्...है । यत्र...जहां	सर्वं...संपूर्ण
विश्वं...संसार	स...वह
भवति...है	ओतः...लंबे तागे
एक...केवल	प्रोतः...तिरछे तागे
नोडं...सहारा	विभूः...व्यापक
तस्मिन्...उस में	प्रजाम्...मृष्टि में

❀ ॥ ओ३म् ॥ ❀

वेनस्तत्पश्यन्निहितं गुहासद्
यत्र विश्वं भवत्येकनोडम् ।

तस्मिन्निद॑सं च वि॒ चैति॑ सर्वं

स ओतः॑ प्रोतश्च वि॒भूः प्र॒जासु ॥ ८ ॥

Om !

8 Venas tat pashyan nihitam guha sad, yatra vishwam bhavaty eka nidam ; tasmin idam sam cha vi chaitisa rvam sa ota protash cha vibhuh prajasu.

8. A learned man वेनः knows पश्यन् the तत् Deity as concealed निहितं in the heart गुहा । He is eternal सत् in whom यत्र the universe विश्वं has भवति its sole एक resort नीडं । In Him तस्मिन् all सर्वं this इदं world retires समैति, and from Him it comes out व्यैति again । He स is present in the creatures प्रजासु as warf ओतः and च woof प्रोतः and is variously manifested विभूः ।

N. B.—The verse is a plain declaration of the glorious monotheism or unity of Godhead in the most melodious language. Few sacred books of the world can show an equally clear teaching regarding the omnipresence of the Deity. It refutes the false charges of those occiden als who deny the Indian seers the knowledge of God, which the verse asserts is possessed by a learned person. All Hindus or Aryans should inscribe this splendid mantra on the tablet of their heart.

तद्..उसकी
 प्रबो चेद्...वर्णनकरे
 अमृतं ..अमर
 नु...निश्चय कर
 विद्वान् ज्ञानी
 गंधवः...वेदवित्
 धाम...स्थान
 विभृतं...रखा
 गुहा..हृदय में । सत्..है

त्रीणि...तीन
 पदानि...अवस्था
 निहिता...रखी
 अस्य...उसकी यः...जो
 तानि...उनको
 वेद...जानता है
 सः...वह
 पितुः...पिताका
 पिता...बाप । असत्...है

❀ ॥ ओ३म् ॥ ❀

प्रतद्बोचिदमृतं नु विद्वान्

गन्धर्वी धाम विभृतं गुहा सत् ।

त्रीणि पदानि निहिता गुहास्य

यस्तानि वेद स पितुः पितासत् ॥ ६ ॥

विद्वान् वेद जानने वाला उस अमृत धाम का वर्णन कर सक्ता है जो हृदय में प्रकाशित है । उस की तीन अवस्था हृदय में विकाशित है । जो उन को जानता है वह पिता का भी पिता है ॥

om !

9 *Pra tad vo chid amritam nu vidwan, gan-
dharvo dhama vibhritam guha sat ; trini padāni
nihita guha asya, yas tani veda sa pituh pita sat.*

9. The learned man विद्वान् versed in
the Vedas गंधर्वः certainly नु speaks of
प्रवोचेत् that तत् immortal अमृतं Resort धाम,
as being सत् placed विभृतं in the heart गुहा, ।
His अस्य three त्रीणि aspects पदानि are
revealed निहिता in the heart गुहा । He सः
who यः knows वेद them तानि, is असत् the
father's पितुः father पिता or a greater man .

स...वह

नः...हमारा

बन्धुः...हितकारी

जनिता...उत्पादक

विधाता...वना ने द्वारा

धामानि...स्थान

वेद...जानता है

भुवनानि...लोक

विश्वा...सब

यच्च...जहां

देवाः...विद्वान्

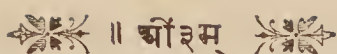
अमृतं...अमरता

आनयानः...भोगते हैं

तृतीये...तीसरे

धामन्...स्थान में

अधरैरयन्तः...रहते हैं



स नो बन्धुर्जनिता स विधाता
 धामानि वेद भुवनानि विश्वा ।
 यत्र देवा अमृतमानशानास्
 तृतीये धामन्नध्यैरयन्त ॥ १० ॥

वह हमारा बन्धु और जनक है, वही विधाता हमारे सकल जन्म, स्थान, नाम और लोक और लोकान्तर जानता है, जहां विद्वन् लोग मोक्ष को प्राप्त होते हैं और स्वच्छन्दता से मोक्षरूपी तृतीय धाम में निवास करते हैं ।

Om !

10 *Sa no bandhur janita sa vidhata, dhaman veda bhuvanani vishva ; yatra deva amritam ashanas, tritiye dhaman adhyairayanta.*

10. He स is our न: Relation बन्धु: and Begetter जनिता । He स is our Maker विधाता and knows वेद all विश्वा the births, localities and names of creatures धामनि and worlds भुवनानि ; where यत्र gods देवा: or the learned

obtain आनमानः immortality असृतं or the, knowledge conducive to salvation, and live at perfect liberty अध्येरयन्तः in the third तृतीये exalted state of consciousness धासन् ।

N. B —The three phases in which God is revealed in the heart, are said by commentators to be the past, present and future. They may be waking, dreaming, and sleeping phases of the mind, which are, as it were, the feet of God, placed in our heart. The phrase, father's father, means the greatest learned man.

परीत्य...जानके,
व्यापक हो के
भूतानि...सृष्टि
लोकान्...तारा गण
सर्वाः...सर्व
प्रदिः...मध्यादिशः
दिशः...ओर

उपस्थाय...स्थापितकरके
मथमजां...आदिउत्पन्नहुए
नृत्तस्य...सत्यके
आत्मना...निज रूप से
आत्मानं...आत्माको
अभि...पूर्ण रीति से
संविवेश...प्राप्तहोता है

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

परीत्य भूतानि परीत्य लोकान्
परीत्य सर्वाः प्रदिशो दिशश्च ।

उपस्थाय प्रथमजामृतस्यात्मना

आत्मानमभि संविवेश ॥ ११ ॥

सर्व मेधयाजी पुरुष सब उत्पन्न पदार्थों को अतीत अर्थात् जान के, सब लोकों को जान के, सब दिशा और उपदिशा को जान के, और वेदों का अभ्यास कर के, सत्य आत्मा परमेश्वर में आत्म स्वरूप से प्रविष्ट हो जाता है ।

Om !

Paritya bhutani paritya lokan, paritya sarva pradisho dishash cha ; upasthaya prathamjam ritasya atmana atmanam abhi sam vivesha.

11. Transcending परीत्य the creatures भूतानि, transcending परीत्य the worlds लोकान्, transcending परीत्य all सर्वाः the quarters दिशः, and च the points between them प्रदिशः, and having mastered उपस्थाय the Vedas, the first born प्रथमजां, the adorer of Brahman himself or herself आत्मना enters संविवेश God, the Soul आत्मानं of truth ऋतस्य ।

द्यावा...आकाश
पृथिवी...धरती
सद्य...शीघ्र
परि...सब ओर
इत्वा...जा कर
लोकान्...सितारों की
दशः...ओर

स्वः...स्वर्ग
ऋतस्य...सत्यका
तंतुं...सत
विततं...फैलाहुआ
विचृत्य...समाप्तकरके
तत्...वह वा उसको
अपश्यत्...देखता है

❀ ॥ ओ३म् ॥ ❀

परि द्यावापृथिवी सद्य इत्वा

परि लोकान् परि दिशः परि स्वः ।

ऋतस्य तन्तुं विततं विचृत्य

तदपश्यत्तदभवत्तदासीत् ॥ १२ ॥

धरती आकाश में व्याप्त होके, लोक, दिशा और स्वर्ग में व्याप्त होके, और सत्य के विस्तृत तंतु को समाप्त करके, वह देखता है, प्रघट होता है और विद्यमान है ।

Om !

12 Pari dyava prithivi sadya itwa, pari lokan pari dishah pari swah; ritasya tantum vitutam vichritya, tad opashyat tad abhavat tad asit.

12. (a) Having soon सद्य encompassed परोत्वा the heaven and earth द्यावापृथिवी, the different worlds लोकान्, the quarters दिशाः, and the happy region स्वः, and having spread विततं and finished विचृत्य the thread तंतु' of truth ऋतस्य, he sees अपश्यन् It तत्, reveals अभवत् It तत् and keeps चासीत् It तत्

(b) Having soon सद्य known परोत्वा the heaven and earth द्यावापृथिवी, the worlds लोकान्, the quarters दिशाः, and the happy region स्वः, and lived विततं and finished विचृत्य the thread तंतु' of life ऋतस्य, the worshipper of God sees Him, becomes one with Him, for he was one with Him.

N. B. These two verses and the first are so explained in Mahidhar's commentary as to support the Vedantic theory, that is, there is but one substance, namely, God, and all are His parts.



सदसः...विद्या
पतिं...स्त्रामोमे
अद्भुतं...आश्चर्यवान्
प्रियं...प्यारा
इन्द्रस्य...जीवका

कामं...अभीष्ट
सनिं...विवेक को
मेधां...बुद्धि को
अयासिषं...मैं मांगता हूँ
स्वाहा...आमीन !

❖ ❖ ❖ ॥ ओ३म् ॥ ❖ ❖ ❖

सदसस्यतिमद्भुतं प्रियमिन्द्रस्य काम्यम् ।
सनिं मेधामयासिषं स्वाहा ॥१३॥

मैं ज्ञानस्वरूप परमात्मा से जो सत्यासत्य का विवेक करने वाला है, आश्चर्यवान्, प्यारा और जीव का अभीष्ट है, उत्तम बुद्धि मांगता हूँ । स्वाहा

Om !

13 *Sadasas patim adbhutam priyam indriasya kamyam, sanim medham cyasisham swaha.*

13. I ask अयासिषं the best understanding मेधां of the Lord of knowledge सदसस्यति and judgment सनिं, wonderful अद्भुतं, dear प्रियं and desired कामं by the soul इन्द्रस्य ।
Amen स्वाहा !

यां...जिस
मेधां...बुद्धि की
देवगणा...देवतालोग
पितरः...ज्ञानीलोग
च...और
उपासते...रखते हैं

तया...उसमें
मां...सुभे, अद्य...अब
मेधया...बुद्धिसे
अग्ने...ह परमेश्वर
मेधाविनं...बुद्धिमान्
कुरु...कर

❖ ❖ ❖ ॥ ओ३म् ॥ ❖ ❖ ❖

यां मेधां देवगणाः पितरश्चोपासते

तया मामद्य मेधयाग्ने मेधाविनं कुरु

स्वाहा ॥ १४ ॥

है ज्ञान स्वरूप परमेश्वर, सुभे अब उस उत्तम बुद्धि से बुद्धिमान् कर, जिसे देवता और पितर लोग सदा रखते हैं । स्वाहा !

I4 Yam medham deva ganah pitarash ch opasate, taya mam adya medhaya agne medhavi-nam kuru. Swaha !

Om !

14. O God अग्ने, make कुरु me मां now अद्य wise मेधाविनं with that तया under,

standing power मेधां which यां the learned
people देवगणाः and च the elders पितरः ever
possess उपासते । Amen स्वाहा !

मेधां...बुद्धि को
मे...मुझे
वरुणः...उत्तम
ददातु...देवे
अग्निः...पूजनीय

प्रजापतिः...सृष्टिकास्वामी
इन्द्रः...ईश्वर
वायुः...सर्व शक्ति मान्,
च...और
धाता... बनाने वाला

❀ ॥ ओ३म् ॥ ❀

मेधां मे वरुणो ददातु मेधामग्निः

प्रजापतिः । मेधामिन्द्रश्च वायुश्च

मेधां धाता ददातु मे स्वाहा ॥ १५ ॥

मुझे परमेश्वर जी वरुण, अग्नि, प्रजापति, चन्द्र,
और वायु है, उत्तम बुद्धि देवे । स्वाहा !

Om !

15. Madham me varuno dadatu medhām
agnih prajāpatih, medham indrask cha vayush
cha medham dhata dadatu me swaha.

15. May the best God वरुणः give ददातु me मे the best understanding मेधां, the omniscient God अग्निः, the Lord of creatures प्रजापतिः, the most happy God चन्द्रः and च the almighty God वायुः, give ददातु me the best understanding मेधां ! Amen स्वाहा !

इदं...यह, ब्रह्म...ब्राह्मण	मयि...मुझे
क्षत्रं...क्षत्रीय	देवाः...विद्वान् लोग
च...और	दधतु...देवें
उभे...दोनो	उत्तमां...अच्छी
श्रियं...लक्ष्मी की	तस्यै...उस की
अश्रुतां...भोगें	ते...तुम्हें की

❀ ॥ ओ३म् ॥ ❀

इ॒दं मे॒ ब्र॒ह्म च॒ क्ष॒त्रं चो॒भे श्रि॒यम॑श्रुताम् ।
मयि॑ दे॒वा द॑धतु श्रि॒यमु॑त्त॒मां तस्यै॑ ते
स्वाहा ॥ १६ ॥

ब्राह्मण और क्षत्री मेरी लक्ष्मी को भोगें । देवता
जोग मुझे उत्तम लक्ष्मी दें । मैं तेरे लिये और उस
के अर्थ आहुति देता हूँ ॥

Om !

16. *Ida n me brahma cha kshatram ch obhe
shriyam ashnutam, mayi deva dadhatu shriyam
uttamam tasyai te swaha.*

16. Let the Brahmins ब्रह्म and च the
Kshatriyas क्षत्रं both उभे enjoy अश्रुतां my
मे wealth श्रियं ! Let the learned people
देवाः give दधतुं me मयि the best उत्तम,
wealth श्रियं ! I offer my all at the altar
for Thee ते and for it तस्यै, Thy wealth
O God

N. B.—This is a vow to be made at a sacrifice by an
adorer of God. It means that whatever is earned by him may
be enjoyed by other castes. A sacrifice is made for mutual
help and worship of God,

॥ यजुर्वेद , अध्याय ३६ ॥

ऋचं...ऋग्वेद

वाच...वाणी

मनः...मन

यजुः...यजुर्वेद

प्रपद्ये...पाऊं

साम...सामवेद

प्राणं...श्वास

चक्षु...नेत्र। श्रोत्रं...कान

वाग...वाणी

श्रोजः...वल

सह...सहन

मयि...सुभमे

प्राण...श्वास

अपान...प्रश्वास

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

ऋ चं वाचं प्रपद्ये मनो यजुः

प्रपद्ये साम प्राणं प्रपद्ये

चक्षुः श्रोत्रं प्रपद्ये । वागोजः

सहोजो मयि प्राणापानौ ॥ १ ॥

मैं ऋग्वेद जैसी वाणी, यजुर्वेद के तुल्य मन, और सामवेद सदृश प्राण, और वलिष्ठ चक्षुः श्रोत्र पाऊं । सुभ मे शरीर वल और मानस वल और वलवान् श्वास प्रश्वास सदा रहैं ।

1. May I obtain प्रपद्ये the Rig Veda ऋचं speech वाचं ! May I obtain प्रपद्ये the will मनः as described in the Yajur Veda यजुः ! May I obtain प्रपद्ये the breathing power प्राणं as given in the Sama Veda साम ! May I obtain प्रपद्ये the eyes चक्षुः and ears श्रोत्रं equally powerful ! May the will power वागीजः and bodily power सहीजः and powerful respiration प्राणापानौ dwell in me मयि !

N.B.—We should know the Vedas, and have good will, and strong body.

यत्...जो । छिद्रं...कमी	दधातु...दे
चक्षुषः...सांख्यको	शं...कलाण कारी
हृदयस्य...हृदयको	नः...हमको
मनसः...मनकी । वा...और	भवतु...हो
अतिवृणं...बहुतकमी	भुवनस्य...जगत् का
बृहस्पतिः...बडा स्वामी	यः...जो
मे...मुझे...तत्...वह	पतिः...स्वामी

❀ ॥ ओ३म् ॥ ❀

यन् मे छिद्रं चक्षुषो हृदयस्य
मनसो वातिवृणं बृहस्पतिमे

तद् दधातु । शं नो भवतु

भुवनस्य यस्पतिः ॥ २ ॥

जो मेरे चक्षु और हृदय में न्यूनता और मेरे मन में व्याकुलता है वह ब्रह्मस्यति देव पूर्ण कर दे । जो संसार के स्वामी है वह हमपर प्रसन्न हों ।

2. The Lord पतिः of heavens ब्रह्मः may make up दधातु that तत् which यत् is a defect छिद्रं in my मे eyes चक्षुषः and heart हृदयस्य and वा the confusion अतिवृणं of my मे will मनसः । May He, who यः is the Lord पतिः of the universe भुवनस्य, be भवतु kind शं to us नः!

N.B.—God makes up the defects of the senses and the mind. We should seek His good will.

भूः...जीवन

भुवः...पवित्रता

स्वः...आनन्द

तत्...उत्त [वाले का

सवितुः...उत्पन्न करने

वरिष्ठ...उत्तम

भर्गः...पापनाशक

देवस्य...ईश्वरके स्वरूप का

धोमहि...ध्यान धरते है

धियः...बुद्धि की

यः...जो । नः...हमारी

प्रचोदयात्...प्रकाश

❀ ॥ ओ३म् ॥ ❀

भू भुवः स्वः ।

तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ॥ ३ ॥

परमेश्वर जीवन पवित्रता और आनन्द है । हम उस उत्पन्न करनेवाले देव के मनोहर पाप विनाशक स्वरूप का ध्यान करते हैं जो हमारी बुद्धि को प्रकाशित करता है ।

3. God is life भूः holiness भुवः of happiness स्वः । We contemplate धीमहि on the ineffable वरेण्यं and sin-dispelling glory भर्गो of the Divine देवस्य Sun सवितुः who यः may illumine प्रचोदयात् our नः intellect धियः ।

N.B.—We should think of God, who is the light of our mind.



कया...किस

नः...हमारा

चित्रं...अद्भुत

आभुवद्...हो

ऊती...शक्ति से

सदा...नित्य

वृधः...वढ़ाने वाला

सखा...मित्र

शचिष्ठया...यजनसे

वृता...साम्प्रत

❀ ॥ ओ३म् ॥ ❀

कया नश्चि॒त्र आ भु॒वद्भू॒ती

सदा॑वृ॒धः सखा॑ । कया॒

शचि॑ष्ठया वृ॒ता ॥ ४ ॥

कोनसी शक्ति से वा कोनसी साम्प्रत यजन किया से वह विचित्र परमेश्वर नित्य वृद्धिकरने वाला हमारा सुख कारी मित्र होसक्ता है ।

4. By what कया protecting power ऊती and by what कया present वृता sacrificial act शचिष्ठया He, the wonderful चित्रः, & eternal सदा promoter may वृध, become आभुवत् our नः friend सखा ?

N. B.—How and by what werks can the wonderful God be our everlasting companion ?

कः...कोन, मुख स्वरूप	अन्धसः...अन्धसे
त्वा...तुझको । सत्यः...सच्चा	दृढा...स्थिर
मदानां...सुखों का	चित्...भी
मंहिष्ठः...बड़ा	आरुजे...जीवको
मत्सत्...सुखी करता है	वसु...धन

❀ ॥ ओ३म् ॥ ❀

कस् त्वा सत्यो मदानां

मंहिष्ठो मत्सदन्धसः ।

दृढा चिदा॒रुजे॒ वसु ॥ ५ ॥

मुख स्वरूप सत्य परमेश्वर आनन्दों में सब से बड़ा तुझको अन्ध से सुखी रखता है और स्थिर धन भी जीव को देता है ।

5. The happy कः Lord of truth सत्यः, the greatest Being मंहिष्ठः of happiness, मदानां, gratifies मत्सत् thee त्वा with food अन्धसः and even चित् gives stable दृढा wealth वसु to the soul आरुजे ।

N.B.—Who satisfies thee with food and gives thee eternal wealth? God.

अभि...सर्वप्रकार

षु...अच्छीभांति

नः...हमारा

सखीनां...मित्रों का

अविता...रक्षक

जरितृणां...स्तुति करने

वालों का

शतं...सौ

भवासि...तू है

ऊतये...रक्षा के लिये

❀ ॥ ओ३म् ॥ ❀

अभि षु णः सखीनामविता जरितृणाम् ।

शतं भवास्युतये ॥ ६ ॥

तू अच्छी प्रकार से भांति से हमारी रक्षा के लिये उद्यत है और मित्रों और स्तुति करनेवालों का रक्षक है ।

6. Thou art अभिभवासि well enough
षु for our नः protection ऊतये in a hundred
शतं ways, being the protector अविता-
of friends सखीनां and adorers जरितृणाम् ।

N.B.—God protects His companions and adorers of
virtuous and humble people in many ways.

कया...किससे
त्वं...तू
नः...हमको
ऊत्या...रक्षा से
अभि...बहुत

प्रमन्दसे...सुखी करता है
वृषन्...सुख देने वाला
स्तोत्रभ्यः...स्तुतिकरने
वालों को
आभर...देता है

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

कया त्वं न ऊत्याभि प्रमन्दसे वृषन् ।

कया स्तोत्रभ्य आभर ॥ ७ ॥

हे इन्द्र सुख वर्षानेवाले किस रक्षा से आप हम
को आनंदित करते हैं और किससे आप स्तुति-
करनेवालों को धन प्रदान करते हैं ।

7. O Blessor वृषन्, with what कया offer-
ing ऊत्या dost Thou त्वं bless अभिप्रमन्दसे
and by what कया sacrifice dost Thou give
आभर wealth to Thy adorers स्तोत्रभ्यः ?

N. B.—O God, by what power dost Thou delight an
satisfy us ?

इन्द्रः...ईश्वर	नः...कम को
विश्वस्य...जगत् पर	अस्तु...हो
राजति...राज करता है	द्विपदे...दो पैरवालों को
शं...सुखकारी	चतुष्पदे...चार पैरवालों को

❀ ॥ ओ३म् ॥ ❀

इन्द्रो विश्वस्य राजति ।

शं नो अस्तु द्विपदे शं चतुष्पदे ॥८॥

8. God इन्द्रः illumines राजति the uni-
verse विश्वस्य like electricity. May He be
अस्तु gracious शं to our नः children and
birds द्विपदे or bipeds and gracious शं to
our quadrupeds चतुष्पदे !

इन्द्र भगवान् विद्युत् जगत् को प्रकाशित
करता है । वह हमारे दो पैर वालों पुत्रादि और
पक्षि गणों को सुख कारी हो और चार पैर वालों
को सुख कारी हो ॥

N.B.—God rules over the world. May He be kind to

शं...सुखकारी
नः...हमारा
मित्र...रक्षक
वरुणः...सुखप्रद
भवतु...हो

अर्यमा...न्याय कारी
इन्द्रः...ईश्वर
बृहस्पतिः...बड़ा स्वामी
विष्णुः...ईश्वर
उरुकुमः...व्यापक

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पतिः शं नो विष्णु उरुकुमः ६

9. May God who is our नः friend मित्रः, giver of ease वरुणः, our नः judge अर्यमा, Almighty Lord इन्द्रः, Great God of heavens बृहस्पतिः and Omnipresent उरुकुमः Being विष्णुः, be शं gracious नः to us नः !

परमेश्वर जो हमारा मित्र, सुखप्रद, हमारा न्याय कारी, ऐश्वर्यवान्, बड़ा स्वामी, सर्व व्यापी पालक है, वह हम पर प्रसन्न हो ।

N.B.—The verse has occurred in previous Vedic Reader Being in the body of a chapter, it can not be omitted.—Ed.

वातः...वायु । पवतां..चले	देवः...दैवी
तपतु...तपे	पर्जन्यः...अभ्र
सूर्यः...भानु	अभि...चहुं और
कनिकृद्दद्...मर्जनशील	वर्षतु...वर्षे

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

शं नो वातः पवता ७ शं नस्तपतु सूर्यः ।

शं नः कनिकृद्दद् देवः पर्जन्यो अभिवर्षतु १०

10 Let the wind वातः blow पवतां favorable शं to us नः, let the sun सूर्यः shine तपतु congenial शं to us नः, let the thundering कनिकृद्दद् cloud पर्जन्यः of divine देवः glory pour अभिवर्षतु water of ease all around us,

हे परमेश्वर, पवन हमारे लिये सुखकारी चले,
सूर्य संताप हारक तपे, और आकाशका मेघ नज्ज
शील हमारे चहुं ओर सुख वर्षावे ॥

N.B.—We become happy when the physical surroundings are favorable,

अ॒हानि...दि॒न

शं...मु॒खका॒रो

भ॒वन्तु...ह्रीं

नः...ह॒मको । रा॒त्री...रा॒ते

प्र॒तिधी॒यतां...प्राप्त॒ह्रीं

इन्द्रा...विद्यु॒त

अ॒ग्नी...ते॒ज

भ॒वतां...ह्री

अ॒वोभिः...र॒क्षार्थं

वरु॒णा...ज॒ल

रा॒तह॒व्या...भो॒जन

पू॒षणा...भूमि

वा॒जसा॒तौ...भो॒जन

सो॒मा...वृ॒क्ष

सु॒विता॒य...स॒खार्थं

योः...रो॒ग को

❀ ॥ ओ३म् ॥ ❀

अ॒हानि॒ शं भ॒वन्तु॒ नः

शं रा॒त्रीः प्र॒तिधी॒यताम् ।

शं न इन्द्रा॒ग्नी भ॒वात्स॒वोभिः

शं न इन्द्रा॒वरु॒णा रा॒तह॒व्या ।

शं न इन्द्रा॒पू॒षणा॒ वा॒जसा॒तौ

श॒मिद्रा॒सो॒मा सु॒विता॒यशं॒योः ११

11 O God, let our नः days अहानि be भवन्तु peaceful शं ! May He give प्रतिधीयतां us नः nights रात्रोः full of ease शं ! .

O God, let lightning इन्द्रा and fire अग्नी be भवतां for our नः protection अबोभिः, electricity इन्द्रा and water वरुणः which give us food रातहव्या be फेवorable शं to us नः, electricity इन्द्रा and land पूषणा which give us food वाजसातौ give us नः comfort शं, electricity इन्द्रा and plants सोमा be beneficial शं to us नः for uor ease सुविताय and good शं and for curing ills योः

हे परमेश्वर, हमारे दिन कल्याण युक्त हों, आप हम को रात्रि सुखकारो दें । हे परेश, विद्युत् और अग्नि हमको सुखकारी हों, विद्युत् और जल जिनसे सुख प्राप्त होता है सुखकारी हों, विद्युत् और भूमि अन्नदेने वाले सुखकारी हों, विद्युत् और औषधि सुवोते के लिये और रोग दूरकरने के लिये सुख कारी हों ॥

देवीः... ईश्वर
अभिष्टये... इच्छाकी
आपः... व्यापक
भवन्तु... हो

पीतये... तृप्तिअर्थ
शंयोः... सुखकी
अभि... सब ओर
स्रवन्तु... वर्षावे

❀ ॥ ओ३म् ॥ ❀

शं नो दे॒वो॒रभि॑ष्टय॒ आपो॑ भवन्तु पी॒तये॑ ।

शंयो॒रभि॑ स्र॒वन्तु॑ नः ॥ १२ ॥

12 May the Omnipresent आपः God देवीः be भवन्तु gracious शं enough to satisfy पीतये our नः craving इष्टये for His vision! May He shower स्रवन्तु blessings शंयोः all around अभि us नः?

सर्व व्यापक परमेश्वर हमारी तृप्ति के अर्थ प्रसन्न हो और हमारे चारों ओर सुख फैलावे ।

N.B.—For reasons see 9th mantra, page 34. Commentaries apply it to water, which we do not approve; for, these verses ask for the favorable ness of all, why should not God be favorable to us, for His favor secures us the favor of all?

स्योना...सुखकारो	निवेशनी...निवास
पृथिवि...हे भूमि	यच्छ...दे
नः...हमारा । भव...हो	शर्म...गृह
अनृक्षरा...निष्कण्डक	सप्रथाः...वडे

❀ ॥ ओ३म् ॥ ❀

स्योना पृथिवि नो भवानृक्षरा निवेशनी ।
यच्छा नः शर्म सप्रथाः ॥ १३ ॥

13 O Earth पृथिवि, be भव our नः congenial स्योना and thornless अनृक्षरा habitation निवेशनी, and give यच्छ us नः spacious सप्रथाः houses शर्म to live in !

हे पृथिवि, तू हमारा सुखकारी निष्कण्डक निवासस्थान हो और हमें विस्तीर्ण गृह रहनेको दे ॥

N.B.—Similar instances of apostrophe occur in the Bible; Man in excitation addresses to material objects. It is a sort of mind's communion with matter.

आपः...जब । हि...भी	दधातन...दे
ष्ठ...हो । ता...वे	महे...वडा
मयोभुवः...सुखकरी	रणाय...अद्भुत
नः...हमे । ऊर्जे...बलार्थ	चक्षसे...दर्शनार्थ

❀ ॥ ओ३म् ॥ ❀

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन।

महे रणाय चक्षसे ॥ १४ ॥

"14. O Waters आपः, be ष्ठ productive of ease मयोभुवः, and strengthen धातन us नः for courage ऊर्जे, and for great महे glorious रणाय sight चक्षसे of the Supreme Being.

हे आपः सुखकारी हो, हमारे अर्थ बल स्थापन करो, जिससे महान् अद्भुद् ब्रह्मका साक्षात्कार हो ।

N.B.—This is also an instance of apostrophe. All waters should be favorable to enable us to achieve our end, which is to find out God.

यः...जो
वः...तुमारा
शिवतमः...अत्यंत
कल्याणकारी
रसः...तत्त्व
तस्य...उसको

भाजयत...दो
इह...यहां
नः...हमें
इव...सदृश
उशती...इच्छावाली
मातर...माताएं

❀ ॥ ओ३म् ॥ ❀

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।

उशतीरिव मातरः ॥ १५ ॥

॥

हे प्राण, जो तुमारा शान्तिप्रद रसरूप परमेश्वर
है उस के भाजक इस संसार में हम को करिये
जैसे मूँहयुक्त माता अपने बच्चों को दूध देती है ।

Om !

15. Yo wah shivatamo rasas tasya bhajayat
eh nah, ushatir iva matarah.

15. O Life, give भाजयत us नः that तस्य
divine essence रसः which यः is your वः
tranquilli-ing शिवतमः essence.



तस्मा...उस
अरं...पुष्कल
गमाम...पावे
वः...तुमारा
यस्य...जिसका

क्षयाय...स्थान
जिवथ...तृप्तकरतेहो
आपः...प्राण
जनयथ...उत्पन्नकरतेहो
च...और, । नः...हमें

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

तस्मा अरं गमाम वो यस्य क्षयाय जिनुथ ।

आपो जनयथा च ॥ :५ १६ ॥

हे प्राण हम आप के उसरस को पुष्कल प्राप्त हो
जिस के स्थान की आप तृप्ति करते हो और हमें
उत्पन्न करते हो ।

Om !

16. *Tasma aram gamâma vo yasya kshayaya
jinvatha, apo janayatha cha nah.*

16. O Life आपः, we may obtain गमाम
enough अरं of your वो essence तस्मा whose
यस्य abode क्षयाय you supply जिनुथ and
च produce जनयथा us नः !

द्यौ...सूर्यलोक
शान्तिः...सुखकारी
अन्तरिक्षं...आकाश
पृथिवी...भूमि
आपः...जल
ओषधयः...वृटो
वनस्पति...वृक्ष

निश्वे...सर्व
देवाः...विद्वान्
ब्रह्मा...ईश्वर
सर्वं...सकल
सा...वह
मा...मुक्तो
एधि...हो

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

द्यौः शान्तिरन्तरिक्षं
शान्तिः पृथिवी शान्तिरापः
शान्तिरोषधयः शान्तिः ।
वनस्पतयः शान्तिर्विश्वदेवाः
शान्तिब्रह्मा शान्तिः सर्वं
शान्तिः शान्तिरेव शान्तिः
सा मा शान्तिरेधि ॥ १७ ॥

सूर्य लोक, आकाश, भूमि, जल, ओषधि, वृक्ष,
सर्व विद्वान् ब्रह्म, सर्व वस्तु, शान्ति भी, शान्ति
कारक हो, और वह शान्ति मुझ को प्राप्त हो ।

Om !

17. *Dyowh shantir antariksham shāntih
prithivi shantir āpah shantr oshadhayah shantih
vanaspatayah shantir vishwe devah shantir
brahma shantih sarvam shantih shantir eva
shantih sa ma shantir edhi.*

17. Let the heaven द्यौः, शान्तिः firma-
ment अन्तरिक्षं, earth पृथिवी, waters आपः,
herbs ओषधयः plants वनस्पतयः, all विश्वे
the learned people देवाः, the Supreme
Being ब्रह्म, the whole सर्वे universe be full
of peace. Let that सा peace शान्ति be
पधि to me मा !

N.B.—I may get that peace which is found in heaven, &c.



दृते... अज्ञान नाशक
 दृ० ह... बलवानकर
 मा... मुझे
 मित्रस्य... मित्रकी
 चक्षुषा... आंखसे
 सर्वाणि... सब

भूतानि... मृष्टि
 समीक्षन्तां... देखें
 अहं... मैं
 समीक्षे... देखूं
 समीक्षामहे... हम देखें

❀ ॥ ओ३म् ॥ ❀

दृते दृ० ह मा मित्रस्य मा चक्षुषा

सर्वाणि भूतानि समीक्षन्ताम् ।

मित्रस्याहं चक्षुषा सर्वाणि भूतानि

समीक्षे । मित्रस्य चक्षुषा समीक्षामहे १८

हे अज्ञान निवारक, मुझे शुभ कर्म में दृढ़ कर,
 सब प्राणि मुझे मित्र की आंख से देखें, मैं सब
 प्राणियों को मित्र की आंख से देखूं, हम सब
 परस्पर मित्रकी आंख से देखें ।

Om !

18. Drite dring ha ma mitrasya ma chakshu-
 sha sarvani bhutani samikshantam, mitrasya

aham chakshusha sarvani bhutani samikshe, mitrasya chakshusha samikshamahe.

18. O God, dispeller of ignorance दृढे, strengthen दृढ me मा, let all सर्वाणि the creatures भूतानि look समीक्षन्तां upon me मा with the eye चक्षुषा of a friend मित्रस्य, I अहं look समीक्षे upon all सर्वाणि the creatures भूतानि with the eye चक्षुषा of a friend मित्रस्य, may we look समीक्षामहे with the eye चक्षुषा of a friend मित्रम् upon one another

N. B.—A friend does not kill anybody nor does anybody kill his friend, A friend's eye is tranquil and full of love. It is not the eye of an enemy which is known at once. May we all become friends!

दृढे...अज्ञान नाशक

दृढ...स्थितकर

मा...मुझे, । ते...तेरे

ज्योत्स्ना...सदैव

संदृशि...संमुख

जीव्यासं...रहू

❀ ॥ ओ३म् ॥ ❀

दृढे दृढ मा ज्योत्स्ना संदृशि जीव्यासं ज्योत्स्ना ।

संदृशि जीव्यासम् ॥ १६ ॥

हे अज्ञान विदारक, मुझे निरन्तर अपने संमुख स्थित करो। मैं आप के संमुख सदैव स्थित रहूँ अर्थात् आप के ज्ञान में दृढ़ रहूँ।

Om !

19. *Drite dring ha ma jyok te sandrishi jivyasam jyok te, sandrishi jivyasam.*

19. O God, dispeller of ignorance दृते, establish दृंह me मा for ever ज्योक् in Thy ते presence संदृशि ! May I ever ज्योक् live जीव्यासं in Thy presence संदृशि !

N.B.—We should ever acquire the knowledge of God.

नम...नमस्कार

ते...तुम्हको

हरसे...पापविनाशक क

शोचिषे...प्रकाशक को

अस्तु...हो

अर्चषे...पूज्य को

अन्यान्...अवर

अस्मत्...हमसे

तपन्तु...दहनकरे

हेतयः...व्यवस्था

पावकः...पवित्र करनेवाला

अस्मभ्यं...हमें

शिवः...कलराण दायक

भव...हो

❖ ❖ ❖ ॥ ओ३म् ॥ ❖ ❖ ❖

नमस्ते हरसे शोचिषे नमस्ते अस्तुर्चषे।

अन्यान्स्ते अस्मत् तपन्तु हेतयः पावको
अस्मभ्यं शिवो भव ॥ २० ॥

हे पाप विनाशक और बुद्धि प्रकाशक, आप को नमस्कार है, आप पूजनीय को नमस्कार हो । आप को अटल व्यवस्था हम से भिन्न अन्यायियों को दण्ड करे, आप हमारे लिये पवित्र कर्त्ता और कलत्राण दायक हों ।

Om !

20. *Namas to harase shochishe namaste astw archashe, anyans te asmat tapantu hetayah pava-ko asmabhyam shivo bhava.*

20. O God, remover of sins हरसे, and illumer शोचिषे of mind, salutation नमः to Thee ते ! Salutation नमः be अस्तु to Thee ते, O Adorable अर्चिषे Being ! Let Thy ते laws हेतयः burn तपन्तु other wicked people अन्यान् than us अस्मत् ! Be भव Thou the purifier पावकः and blessing शिवः to us अस्यस्मत् !

N.B.—The laws of God are very severe and painful to the wicked,

नमः...प्रणाम, । ते...तुभे	अस्तु...हो
विद्युते...विजुली रूपसे	यतः...क्योंकि
स्तनयितृवे...गर्जन रूपको	स्वः...सुख
भगवन्...स्वामिन्	समोहसे...प्रयत्नकरता है

❀ ॥ ओम् ॥ ❀

नमस् ते अस्तु विद्युते नमस् ते स्तनयितृवे
नमस् ते भगवन्नस्तु यतः स्वः समोहसे २१

विद्युत् सदृश स्वरूप परमेश्वर को नमस्कार है
गरज सम भयंकर स्वरूपपरमेश्वर को नमस्कार हो,
हे भगवन्, आप को नमस्कार है, क्योंकि आप हमारे
लिये सुख का प्रयत्न करते हैं ।

Om !

21. *Namas te astu vidyute namas te stana-
yitnave, namas te bhagwan astu yatah swah
samihase.*

21. Salutation नमः to Thee ते, pervading
electricity विद्युते ! Salutation नमः to
Thee ते, present in thunder स्तनयितृवे ! O
Lord भगवन्, salutation नमः to Thee ते,

since यतः Thou workest नमोहसे for our happiness स्वः ।

यतः...जहां	कुरु...कर
समोहसे...विव्यमानहै	शं...सुख
ततः...तहां । नः...हमें	प्रजाभ्यः...लोगोंसे
अभयं...निडर	पशुभ्यः...पशुओंसे

❀ ॥ ओम् ॥ ❀

यतो यतः समोहसे ततो नो अभयं कुरु ।

शं नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः२२

जहां २ आप विद्यमान हैं वहां २ हम को निर्भय कीजिये, लोगों से हम को सुख संपादित कीजिये और पशुओं से निर्भय हम को कीजिये ।

Om !

22. Yato yatah samihase tato no abhayam kuru, shan nah kuru prajabhyo' bhayam nah pa shubhyah.

22. O God, make कुरु us नः fearless अभयं wherever यतः २ ततः Thou workest

समोहसे, arrange कर for our नः ease शं
from among the people प्रजभ्यः and make
us नः safe from fear अभयं from animals
पशुभ्यः ।

सुमित्रियाः...हितकारी	यः...जो
नः...हमको । आपः...जल	अस्मान्...हमको
ओषधयः...बूटो	द्वेष्टि...द्वेषकरता है
सन्तु...हों	यं...जिसको
दुर्मित्रियाः...अहितकारी	च...और । वयं...हम
तस्मै...उसके लिये	द्विष्मः...द्वेष करते हैं

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

सुमित्रिया न आप ओषधयः सन्तु
दुर्मित्रियास्तस्मै सन्तु ।

यो स्मान् द्वेष्टि यं च वयं द्विष्मः ॥ २३ ॥

जल और यवादि ओषधि हमारे लिये हितकारी
हों और उस के लिये अहित कारी हों जो हम से
द्वेषकरता है और हम जिस से द्वेष करते हैं

Om !

23. Sumitriya na apa oshdhayah santu dur-
mitriyas tasmai santu, yo' a sman dweshti yam
cha vayam dwishmah.

23. Let water आपः and plants ओषधयः
be सन्तु agreeable सुमित्रिया to us नः and
let them be सन्तु unfriendly दुर्मित्रियाः to
him तस्मै who यः hates द्वेष्टि us अस्मान् and
च whom यं we वयं hate द्विष्मः ।

तत्...वह । चक्षुः...आंख	शतं...सौ
देवहितं...दैवी	जीवेम...जीवे'
पुरस्तात्...पूर्वमे'	शृणुयाम...सुने
शुक्ल...शुद्ध	प्रव्रवाम...बोले'
उच्चरत्...वर्तमानहै	अदीनः...स्वाधीन
पश्येम...देखें	स्याम...होवे'
शरदः...वर्ष'	भूयः...फिर । च...और

❀ ❀ ओ३म् ❀ ❀

तच्चक्षुर्देवहितं पुरस्ताच्छुक्लमुच्चरत् ।

प॒श॒मि॒ श॒रदः॑ श॒तं, जी॒वेम॑ श॒रदः॑ श॒तं
 शृ॒णु॒याम॑ श॒रदः॑ श॒तं, प्र॒वृ॒वाम॑ श॒रदः॑ श॒तम्,
 अ॒दी॒नाः स्या॑म श॒रदः॑ श॒तं,
 भू॒यश्च॑ श॒रदः॑ श॒तात् ॥२४॥

वह विशुद्ध चक्षुरूप परमेश्वर आदिसे शुद्ध बल युक्त वर्तमान है, उसकी कृपासे हम १०० वर्ष पर्यन्त जीवें, देखें, सुनें, बोलें, और किसी के आधीन न हों, और इस से अधिक भी इसी प्रकार जीवें ।

Om !

24. *Tach chakshur devahitam purastach chhukram uch charat, pashyema sharadah shatam, jivema sharadah shatam, shrinuyama sharadah shatam, pravravama sharadah statam adinah syama sharadah shatam, bhuyashcha sharadah shatat.*

24. That तत् ever-wakeful Eye चक्षुः of the world exists उच्चरत् pure शुक्ल from all

beginning पुरस्तात्। May we out of His
 grace see पश्येम for a hundred शतं years
 शरदः, may we live जीवेम for a hundred शतं
 years शरदः, may we hear शृणुयाम for a
 hundred शतं years शरदः, may we speak
 वदाम for a hundred शतं years शरदः
 may we be स्वाम independent अदीनाः for
 a hundred शतं years शरदः and again भूयश्च
 a hundred शतं years शरदः, may we live in
 perfect health !

॥ श्रीशम् ॥

*The following mantras were not Romanised
 by mistake :—*

1. Richam vaâcam prapadye mono yajah
 prapadye sama pranam prapadye chakshuh
 shrotram prapadye, vagojah sahowjo maye prana-
 panow.

2. Yan me chidram chakshusho hridayasya
 manso va ativrinam brihaspatir me tad dadhatu
 shan no bhuvatu bhuvanasya yas patih.

3. Bhuh bhuvah swah. Tat savitur varenyam
 bhargo devasya dhimahi, dhiyo yo nak pracho-
 dayat,

4. *Kaya nash chitra a bhuvad uti sadu vridhak sakha, kaya shachishthaya vrita.*

5. *Kas twa satyo madanam mung hishtomat sadandhasah, driha chidaruje vasu.*

6. *Abhi shu nah sakhinam avita jaretrinam, shatam bhavasy utaye.*

7. *Kaya twam na utyabhi pramandase vrisshan, kaya stotribhya abhar.*

8. *Indro vishvasya rajati, shan no astu dweepade shan chatush pade.*

9. *Shan no mitrah sham varunah shan no bhavatu aryama, shan na indro brihas patih shan no vishnur uru kramah.*

10. *Shan no ratah pavatam shan nas tapatu suryah, shan nah kani kradad devah parjanya abhi varshatu.*

11. *Ahani sham bhavantu nah sham ratrih pratidhiyatam, shan na indragni bhavatam avobhuh shan na indra varuna ratahavya shan na indra pushana vajasatow sham indra soma suvitaya shan yoh.*

12. *Shan no devir abhishtaye apo bhavantu pitaye, shanyor abhi sravantu nah.*

13. *Syona prithivi no bhāvan rikshara ni ve-
shani, yachchha nah sharma saprathah.*

14. *Apo hi shiha mayo bhuvas ta na urje.
dadhatana, mahe ranaya chakshase.*

N. B.—The above mantras in Roman characters
were by mistake left out with the text.

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❀ ॥ ओ३म् ॥ ❀

गणानां...समूहोंके
 त्वा...तुझको
 गणपतिं...यूथपालको
 हवामहे...हमपूजतेहैं
 प्रियाणां..प्रपारीवस्तुओंके
 प्रियपतिं...प्यारेपालकको
 निधीनां...कोशोंके

निधिपतिं..कोशपालको
 वसो..हे आश्रयरूप
 मम...मेरे । अहं...मैं
 अजानि...पहुचूं
 गर्भधमा...गर्भमें पालक
 त्वं...तू । अज ...अजन्मा
 असि...तूहै
 गर्भधं...गर्भपालक

❀ ॥ ओ३म् ॥ ❀

गणानां त्वा गणपति० हवामहे
 प्रियाणां त्वा प्रियपति० हवामहे
 निधीनां त्वा निधिपति० हवामहे
 वसो मम । आहमजानि गर्भ-
 धमा त्वमजासि गर्भधम् ॥ यजुर्वेद ।
 अध्याय २३ ॥ मंत्र १८ ॥

१ हे प्रभो, आप जो समूहों के पालक हैं हम आप का आवाहन करते हैं । आप जो प्रियपदाधी के पालक हैं हम आप का आवाहन करते हैं । आप जो कीर्तियों के पालक हैं हम आप का आवाहन करते हैं । हे मेरे आश्रय, मुझे अपने के निकट आने दो । आप माता के गर्भ में हमारी रक्षा करने वाले हो । आप अजन्मा हैं गर्भों के पालक हो ।

Om !

*Gānanam tva ganapatim hawamahe, priya-
nam tva priyapatim hawamahe, nidkinam tva
nidhipatim hawamahe, vaso mama, aham ajani
garbhadhama twam ai asi garbhadham.*

1. We invoke हवामहे Thee त्वा, the Lord गणपति of hosts गणानां । We invoke हवामहे Thee त्वा, the Amiable Lord प्रियपति of dear objects प्रियाणां । We invoke हवामहे Thee त्वा, the Lord निधिपति of the treasure of treasures निधिनां । O my मम Asylum वसो । Let me अहं approach अजानि Thee, our protector in the mother's womb गर्भधमा

Thou tv art असि unborn अज, and our
 supporter in embryonic state गर्भवत् !
 Yajur Veda, Chap., XXIII. verse 19.

गायत्री...२४मात्राकाछंद	सह...साथ
त्रिष्टुप्...४४ ,, ,,	शमन्तु...प्रसन्नकरे
जगतो...४८ ,, ,,	बृहीत...३६मात्राकाछंद
अनुष्टुप्...३२ ,, ,,	उष्णिह्...२८ ,, ,,
पंक्तो.....४० ,, ,,	ककुप्...छंद विशेष

❀❀❀ ॥ ओम् ॥ ❀❀❀

गायत्री त्रिष्टुब्जगत्यनुष्टुप्पङ्क्तासह
 बृहत्युष्णिहा ककुप्सूचीभिः शमन्तु त्वा ॥

य० अ० २३ सं ३३

२ हमारी गायत्री त्रिष्टुप् जगतो आदि छन्दों
 के द्वारा प्रार्थना हमारे मन के भावों सहित आप
 को स्वीकृत हो ॥

Om !

Gayatri trishtub jagaty anushtup panktya
 saha, brihaty ushniha kakup suchibhi
 shamyanttu twa.

2. People propitiate शमन्तु Thee त्वा
with सह affectionate feelings सूचिभिः
and the Vedic verses पंक्तयः of Gayatri,
Trishtup, Jagati, Anushtup, Brihati,
Ushnika, and Kakup. Y. V. XXIII. 32.

N.B.—It is as if we say : O Lord, we sing Thy praise in
the Iambic Pentametre, Blank verse ! The metres men-
tioned in the mantras are popular and very dear to all. So
Lord's prayer is offered in the best metre our language can
afford.

द्विपदा...दोपाद

याः...जो

चतुष्पदा...चार पाद

त्रिपदा...तीनपाद

षट्पदा...छः पाद

विक्रन्दा...कंदविना

सकृन्दा...कंद सहित

सूचिभिः...भावोंसे

शमन्तु...स्वकृत हो

त्वा...तुझ को

❀❀ ॥ ओ३न् ॥ ❀❀

द्विपदा याश्चतुष्पदात्रिपदा

याश्च षट्पदाः । विक्रन्दा याश्च

सकृन्दाः सूचिभिः शमन्तु त्वा

य० अ० २३ मं० ३४

१ दो पाद वाले छंद आदि भी हमारे प्रेम भावों समेत आपके स्वीकृत हो ।

Om !

Dwipada yash chatushpadah tripada yash cha shatpadah, vichhanda yash cha sachhandah suchibhih shamyantu tva.

3 Let the verses having two feet द्विपदाः, which याः have four feet चतुष्पदा, three feet त्रिपदाः, and which याः have six feet षट्पदाः; which याः are metreless विछन्दाः and च which are of metre सछन्दाः, all be acceptable शन्यन्तु to Thee त्वा with our hearty love सूचिभिः Y. V. XXIII. 35.

सह...साथ
स्तोमः...स्तुति
छन्दः...वेद मन्त्रों से
आवृतः...युक्त
प्रसाः...प्रमण
ऋषयः...ऋषि लोक
सप्त ...सात
दैव्यः...देवता सदृश

पूर्वेषां...प्रचीनों का
पंथाः...मार्ग
अनुदृश्यः...देखकर
धिराः...बुद्धिमान,
अनालेभिरे...किया
रथः...सार्थी
न...समान
रश्मिन्...वागे

सहस्रोमः सहस्रन्दस आवृतः

सहप्रमा ऋषयः सप्त दैव्याः

पूर्वेषां पन्थामनुदृशा धीरा

अन्वालेभिरे रथ्यो न रश्मीन्

य० अ० ३४ मं० ४८

४ बुद्धिमान् दिव्य सात ऋषियों ने जो स्तुति वेद
मंत्र, प्रमाण, और शुभकर्म धारण करने वाले थे,
उन्होंने पहिले अनुष्यों का पथ देख कर, सृष्टि यज्ञ
किया जैसे सार्धो पृथम घोड़ों को बागें पकड़ता है ।

Om !

*Sahastoma sahachhandasa avritah sahaprama
rishayah sapta daivyah purvesham pantham
anudrishya dhira anwalebhire rathyo na
rashmin.*

4. The seven सप्त wise धीराः divine दैव्याः
sages ऋषयः with सह their divine praise
स्तोमाः, with सह Vedic Mantras छंदसः, with
सह faith प्रमा and merits आवृताः, performed

अनुलेभिरे their duties, having ascertained
अनुदृश्या the path पंथा of the ancients पूर्वेषां,
just as न a charioteer रथाः makes sure
of the reins रश्मीन् before starting.—
Yajur Veda, XXXIV. 49.

N. B.—Jnst as a good charioteer first finds out the way
to the place he wants to go to and then holding the reins of
his horses directs them properly, so did the seven great wise
men having ascertained the path by which the ancients went
to God, follow it, by means of their prayers, hymns, works
and reasonings, which lead to God,

—0—

गृभ्णामि., मै पकडता हूँ
ते...तेरा [के लिये
सौभगत्वाय...सुखकी वृद्धि
हस्तं...हाथ की
मया...सुझ से
पत्या...पति से
जरदष्टि...वृद्ध
यथा...जिस प्रकार
आसः...होवे

भगः...ऐश्वर्यवान्
अयं मा...न्यायकारी
सविता...उत्पन्नकर्ता
पुरंधिः...जगत् धरता
मह्यं...सुझ
त्वा...तुझको
अदुः...देते हैं [के लिये
गार्हपत्याय..गृह आश्रम
देवा...विद्वान् लोग

॥ ओं ॥

गृभ्णामि ते सौभगत्वाय हस्तं

मया पत्या जरदष्टिर्यथासः ।

भगो अर्यमा सविता पुरन्धिर

मम त्वादुर्गार्हपत्याय देवाः ॥ १ ॥

१ मैं तेरा हाथ सुख की वृद्धि के लिये पकड़ता हूँ, अर्थात् हम साथ रहेंगे, जिस से हम बुढ़ापे तक सुखी रहें, भगवान्, न्यायकारी, उत्पन्न करने वाले मांदाप, राजा और विद्वानोंने तुझको सुभे गृह्णाश्रम के लिये देते हैं ॥

Om !

1 *Grihnamami te soubhagatwaya hastam*

mayā patyā jaradaśtīr yathasah,

bhago aryamā savita purandhir

māhyam tv adur garhapatyāya devah.

I I grasp गृह्णामि thy ते hand हस्त, i.e. I shall live with thee, for welfare सोभग त्वाय that यथा thou mayst become आसः old जरदष्टिः with me मया, thy consort पत्या; the Lord भगः, judge अर्यमा, begetter सविता, ruler of the town पुरन्धिः and learned persons देवाः give अदुः thee त्वा to me मम for householdership गार्हपत्याय ।

NOTE—The words *patyā* and *jaradaśtīr* are common gender: A marriage is to be performed before five elders, mentioned in the verse. God who is present in the mind, is represented by the sacred fire of sacrifice in the ceremony. This verse as well as the succeeding is to be pronounced by both the bride and the bridegroom.

भगः...ईश्वर

ते...तेरा

हस्तं...हाथ को

अग्रभीत्...पकड़ता है

सविता...उत्पत्ति कर्त्ता

पत्नी...भार्या

त्वं...तू

असि...है

धर्मणा...धर्म से

अहं...मैं

गृहपतिः...घरकापालक

तव...तेरा

॥ ओं ॥

भगस्ते हस्तमग्रभीत् सविता हस्तमग्रभीत् ।

पत्नी त्वमसि धर्मणाहं गृहपतिस्तव ॥ २ ॥

२ ईश्वर तेरा हाथ पकड़े; अर्थात् रक्षा करे, पत्पत्र करने वाला हाथ पकड़े अर्थात् रक्षा करे। धर्म से तू मेरी भार्या और मैं तेरा गृह पति हूँ ॥

Om !

2 Bhagas te hastam agrabhit

Savita hastam agrabhit,

Patni twam asi dharmana

aham grihapatis tava.

2 The Lord भगः may hold अग्रभीत् thy ते hand हस्तं, i. e., protect thee. The begetter सविता may hold अग्रभीत् the hand हस्तं, i.e., protect us both. By faith धर्मणा thou त्वं art असि my wife पत्नी and I अहं thy तव husband गृहपतिः ।

मम...मेरी	मया...मेरे साथ
इयं...यह । अस्तु...होवे	पत्या...पति के साथ
पोष्या...पालन योग्य	प्रजावति...हेसंतानवाली
मह्यं...सुखे	शं...सुख से
त्वा...तुझ को	जीव...रहो
अदात्...दिया है	शरदः...शरतऋतु, वर्ष
बृहस्पति...बड़ा स्वामी	शतं...सौ

॥ श्रीं ॥

ममेयमस्तु पोष्या मह्यं त्वादाद् बृहस्पतिः ।

मया पत्या प्रजावति शं जीव शरदः शतम् ॥ ३ ॥

३ मेरे लिये यह पालने के योग्य होवे अर्थात् मैं इसे पालूँगा, बड़े स्वामी ईश्वर ने तुझ को सुखे दिया है, हे सन्तान वाली पत्नी मेरे साथ जो पति हूँ सौ वर्ष पर्यन्त सुख से जो ॥

Om !

3 Ameyam astu poshya mahyam

twā had bṛihaspatih,

Maya patya prajavati sham jiva sharadah
shatam

3 This इयं is to be अस्तु protected पोष्या by me मम, i.e., I shall protect her. The

Great Lord बृहस्पतिः has given अदात् thee
 त्वा to me मय्यै. Live जीव happily शं a
 hundred शतं years शरदः with me मया,
 thy consort पत्या.

—o—

त्वष्टा...जगत्कर्ता

वासः...वस्त्र

व्यदधात्...दिया है

शभे...हे भाग्यवति

कं...सुख

बृहस्पतः...ईश्वर की

प्रशिक्षा...शिक्षा से

कवीनां...विद्वानों की

तेन...इस से

इमां...इसको

नारीं...स्त्रिकी [वाला

सविता...उत्पन्न करने

भगः...ऐश्वर्यवान्

च...और

सूर्यां...किरण

इव...समान

परिधत्तां...शोभा दे

प्रजया...प्रजा से

॥ श्रीं ॥

त्वष्टा वासो व्यदधाच्छुभे कं

बृहस्पतेः प्रशिक्षा कवीनाम् ।

तेनेमां नारीं सविता भगश्च

सूर्यामिव परिधत्तां प्रजया ॥ ४ ॥

४ हे भाग्यवति जगत् कर्ता ने वस्त्र दिये हैं, ईश्वर
 और विद्वानों की शिक्षा से बृहस्पति सुख को हम
 अर्पण करते हैं इस लिये उत्पन्न करने वाले और

ईश्वर इस नारी को सूर्यकी किरण देसमान सन्तान से शोभित करे ॥

Om !

4 *Twashia vaso vyadadhach chhubhe kam*
Brihaspatih prashisha kavinam,
Tene mam narim savita bhagash cha
Suryam iva paridhattam prajaya.

4 O Good lady शुभे, Lord God त्वष्ट has given व्यदधात् us a suit of dress वासः । With the permission प्रशिक्षा of the Great God वृहस्पतेः and learned people कवीनां we are to live a family life with joy कं । So तेन may the begetter सविता and च Lord God भगः bless परिधत्तां this इमां lady नारीं with children प्रजया like इव a sunbeam सूर्या !

—o—

इन्द्राग्नि... बिजलोग्नि
 द्यावापृथिवी... आकाशभूमि
 मातरिणा... सूत्रात्मा
 मित्रावरुणा... प्राण और-
 भगः... ईश्वर (अपान
 अग्निना... वैद्य, जराह
 उभा... दोनो

वृहस्पति... गुरु
 मरुतः... मनुष्य
 ब्रह्म... सर्वाधार
 सोम... वनस्पति, इमां... इस
 नारीं... स्त्रि की
 प्रजया... सन्तान से
 वर्धयन्तु... वृद्ध करे

॥ श्रीं ॥

इन्द्राग्नौ द्यावापृथिवी मातरिश्वा

मित्रावरुणा भगो अश्विनोभा ।

वृहस्पतिर्मरुतो ब्रह्मा सोम

इमां नारीं प्रजया वर्धयन्तु ॥ ५ ॥

५ विजुली और अग्नि, आकाश और भूमि, सूत्रात्मा प्राण और अपान, ईश्वर भगवान्, वैद्य और जराह दानी, गुरु, मनुष्य, सर्वाधार ब्रह्म, वनस्पति, सब इस नारी को सन्तान से प्रवृद्ध करें ॥

OM!

5. *Indragni dyawa prithivi matarishwa**mitra varuna bhago ashwinobha,**Brihasptir maruto brahma soma**Imam narim prajay vardhayantu*

5 Electricity इन्द्र and heat अग्नि heaven द्यावा and earth पृथिवी, ether मातरिश्वा, inspiration मित्रा and expiration वरुणा the Lord भगः, both उभा physician and surgeon अश्विना, the spiritual guide वृहस्पतिः, people मरुतः, the supreme Being ब्रह्म vegetation सोमः, all contribute to bless वर्धयन्तु this इमां lady नारीं with children प्रजया ।

अहं...मैं	कुलाय...कुलकीवृद्धि को
विष्यामि...धारण करता हूँ	न...नहि
मयि...मुझ में	स्तेयं...चोरी को
रूपं...सुंदरता	अद्भि...भोगता हूँ
अस्या...इस का	उदमुच्ये...छोड़ता हूँ
वेदत्...पावै	स्वयं...आप
इत्...हि	अथानः...शिथिल कर
पश्यन्...देखते हुए	वरुणस्य...इश्वर के मार्ग के
मनसा...मन से	पाशान्...विघनों को

॥ ओं ॥

अहं विष्यामि मयि रूपमस्या
 वेददित्पश्यन्मनसा कुलायम् ।
 न स्तेयमद्भि मनसोदमुच्ये
 स्वयं अन्यानी वरुणस्य पाशान् ॥ ६ ॥

६ कुल की वृद्धि को मन में विचार कर और जान कर मैं इस के रूप को अपने में धारण करता हूँ अर्थात् इस को वरता हूँ । इश्वर के मार्ग के बन्धनों को आप शिथिल करके मैं इस से चोरी से कुछ न भोगूंगा और मन से चोरी का त्याग करता है अर्थात् इस से कुछ भी नहीं छिपाऊंगा ॥

Om!

6. Aham vishyami mayi rupam asya
 vedadit pashyan mansa kulayam,

Na steyam abhi munsa muchye

swayam shranthano varunasya pashan.

6 Having thought पश्यन् in the mind मनसा and इत् being convinced वेदत् of the prosperity of the family कलायं, I अहं enter विष्णामि her अस्याः form रूपं on the tablet of my heart मयि, I shall never न enjoy अङ्गि anything in stealth स्तेयं, rather I renounce it even in thought मनसा, and I shall myself स्वयं remove अथानः all obstacles पाशान् to the obtainment of God वरुणस्य ।

अमः...ज्ञानवान्
अहं...मैं । अस्मि...हैं
सा...वह । त्वं...तू
असि...हैं । अयं...यह
साम...ऋक्...वेद
द्यौः...सूर्य । पृथिवो...भूमि
तौ...दोनो । एव...हि
विवहावहे...विवाहतेहैं
सह...साथ । रेतः...वीर्यको
दधावहे...धारण करै
प्रजां...संतान को
प्रजनयवाहै...उत्पन्न करै

पुत्रान्...लड़कों को
विंदावहे...पावें
वहून्...वहुत । ते...वे
संतु...होवें
जरदृष्टयः...दृष्ट
संप्रियौ...अच्छे प्रसन्न
रोचिष्णू...रुचियुक्त
सुमनस्यमानौ...विचारवान
पश्ये म...देखें
शरदः...वर्ष । शतं...सौ
जीवेम...जीवें
शृणुयम...सुनें

ओं ॥ अमोऽहमस्मि सा त्वत्सा सा त्वमस्यमोऽहं
 सामाहमस्मि ऋक् त्वं द्यौरहं पृथिवी त्वं तावेव
 विवहावहै सह रेतो दधावहै । प्रजां प्रजनयावहै ।
 पुत्रान् विन्दावहै बहून् । ते सन्तु जरदंष्ट्रयः संप्रियो
 रोचिष्णू सुमनस्यमामी । पश्येम शरदः शतं
 जीवेम शरदः शतं शृणुयाम शरदः शतम् ॥

७ मैं ज्ञानवान् हूँ वैसी हि तू है । तू ज्ञान पूर्वक
 मेरा ग्रहण करती है और वैसा हि मैं तेरा । मैं
 साम वेद के तुल्य हूँ और तू ऋग्वेद के । मैं सूर्य
 के और तू पृथिवी के तुल्य है । हम दोनों प्रसन्नता
 से विवाह करते हैं । मिलके संतान का बीज बोवें ।
 लडके वाले उत्पन्न करें । बहुत पुत्रों को प्राप्त हों ।
 वे चिरं जीव हों । हम दोनों प्रीति करने वाले
 परस्पर प्रसन्न, और अच्छे विचार वान् हों । सौ
 वर्ष तक देखें, सौ वर्ष तक जीवें, सौ वर्ष तक सुनें
 अर्थात्, नो रोग रहै ॥

Om !

7. Amo 'ham asmi sa twam sa twam asyamo' ham
 tsam aham asmi rik twam dyowr ahim prithivi
 wam tav eva vivahavahai saka reto dadhavahai,
 prejam projanayavahi putran vindavahai bahun,

*te santu jaradashtayah sam priyow rockishnu sum
nasyamanow, pashyema shuradah shatam iivema-
sharadah shatam shrinuyam shuradah shatam.*

7. I अहं am अस्मि in full possession of my senses अमः and so सः art thou त्वं । With sound understanding thou acceptest अमः me and I अहं thee. I अहम् अस्मि like the Sama Veda साम and thou त्वं like the Rig Veda ऋक् । I am अहं like the sun स्योः and thou त्वं like the earth पृथिवी । Let us both तौ एव marry विवहावहे । Let us together सह sow दधावहे seed रेतः (of children). Let us produce प्रजनयावहे our species प्रजां । May we get विंदावहे many बहून् sons पुत्रान् । May they ते live long जरदष्टयः ! May we be both dear प्रियौ to each other, pleased रोचिष्णू with each other, and contented सुमनस्यमानौ with each other ! May we see पश्येम a hundred शतं autumns शरदः ! May we live जीवेम a hundred शतं autumns शरदः ! May we hear शृणुयाम a hundred शतं autumns शरदः !

॥ यजुर्वेद अध्याय ३१ ॥

सहस्र...हजार

शीर्षाः...सिर

पुरुषः...जगदव्यापी

अक्षः...आंख

पात्...पैर । स...वह

भूमिं...धरतीको

सर्वतः...चहुं ओर से

स्पृत्वा...व्याप्त होकर

अत्यतिष्ठत्...वद्यमान है

दशांगुलं...हृदय

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

सहस्रशीर्षा पुरुष सहस्राक्षः सहस्रपात् ।

स भूमिं सर्वत स्पृत्वात्यतिष्ठदशाङ्गुलम् १

१ सर्वव्यापक परमेश्वर अनन्त विचार वाला, अनन्त दृष्टिवाला, अनन्त गति वाला है । वह सब ओर से विश्व में व्यापक हो रहा है और हृदय में भी है जो नाभि से दश अंगुल पर उपस्थित है ।

Om !

1. *Sahasra shirsa purushah
sahasraksha sahasrapat,
Sa bhumim sarvata spritwa
atyatishthad dashangulam.*

1 The all-pervading God पुरुषः has thousands सहस्र of heads शीर्षा, thousands

सहस्र of eyes अक्षः and thousands सहस्र of feet पात् living in Him. Pervading स्पृत्वा the world भूमिं in all directions सर्वतः, He स is seated अत्यतिष्ठत् in the heart दशांगुल (which is so called as it is situated ten fingers above the navel).

N. B. God's having thousand of heads, eyes, and feet means that He has the infinite power of thinking, seeing and moving. Thousand means innumerable, otherwise eyes and feet would have been two thousands.

पुरुषः...परमेश्वर

एव...हि

इदं...यद्

सर्वः...सर्वकुल

यत्..जो । भूतं..पिछला

च...और

भाव्यं...आगेका

उत...और

अमृतत्वस्य...मोक्षका

ईशानः...स्वामी

अन्नेन...भोजनसे

अतिरोहति...उपजता है

❀❀ ॥ ओ३म् ॥ ❀❀

पुरुष एवेद० सर्वं यद्भूतं यच्च भाव्यम् ।

उतामृतत्वस्येशानो यदन्नेनातिरोहति २

२ यह जो भूत, भविष्यत् और वर्तमान् है, वह सब परमेश्वर में ही विद्यमान् है और वह मोक्ष का और जो अन्न से उत्पन्न होते हैं उन का स्वामी है ।

Om !

2. *Purusha evedam sarvam
yad bhutam yach cha bhavyam,
Uta amritatwasy eshano yad annen atirohati.*

2 Verily एव all सर्वं this इदं, which यत् is past भूतं, present and च future, is in the all-pervading God पुरुष, nay उत He is the Lord ईशानः of immortality अमृतत्वस्य and of those यत् that grow अतिरोहति by eating food अन्नेन ।

N. B.—Food is the cause of the production of animals. Scarcity of food kills them.

एतावान्...इतनी
अस्य...उसकी
महिमा...बड़ाई
अतः...इससे ।
जग्यान्...बड़ा
च...और

पादः...चौथाई
विष्णु...सब ।
त्रिपाद...तीनचौथाई
अमृतं ...मोक्ष
दिवि...स्वर्ग में
भूतानि ... सृष्टि

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

ए॒तावा॑नस्य म॒हिमा॑तो जग॒याँश्च॑ पु॒रुषः॑ ।
पादो॑ऽस्य वि॒श्वो भू॒तानि॑ त्रि॒पाद॑स्यामृत॒
दि॒वि ॥ ३ ॥

यह उस की महिमा है, पूर्णब्रह्म इससे बड़ा है ।
सकल विश्व उस के एक पाद के तुल्य है और द्यौ
लोक में जो मोक्ष प्राप्त है वह इस से चौगुणा है ।
Om !

3. *Etavan asya mahima
ato jyayaush cha purushah,
Pado' sya vishwa bhutani
tripad a sya amritam divi.*

3. This ए॒तावान् (universe of present,
past and future) is His greatness.
The all-pervading God पु॒रुषः is greater
जग॒याँश्च than that अतः । All वि॒श्वो the
creatures भू॒तानि are one-fourth पादः of
His अस्य power. The immortality अमृत
in heaven दि॒वि is His अस्य three-fourth
त्रि॒पाद् power.

N. B.—Though the Supreme Being is immeasurable and so there can be no parts in It, yet to show the insignificance of the phenomenal world, it is mentioned here that the universe is, as it were, one fourth of His power and what is beyond, is four times as great.

त्रिपाद्...तीन चौथाई
ऊर्ध्व...परे
उदैत्...है
पुरुषः...ईश्वर
पादः...चौथाई
अस्य...उसका
इह...यहां
अभवत्...होती है

पुनः...बार २
ततः...तिससे
विष्णुं...सब में
व्यक्रामत्...विद्यामन् है
अशन...जंगल
अनशन...खावर
अभि...दोनों

❀ ❀ ॥ ओ३स् ॥ ❀ ❀

त्रिपादूर्ध्व उदैत् पुरुषः पादोऽस्यैवाभवत् पुनः
ततो विष्णुं व्यक्रामत् साशनानशने अभिः

जगद्व्यापी परमेश्वर स्वर्ग के तीनपाद से भी परे है। उसका यहां लेशमात्र सामर्थ्य बार २ उपजता है। सो वह सबखान में है और जंगल और खावर सब में व्याप्त हो रहा है।

Om !

4. Tripadurdhwa udait purushah
pado'sy eha a bhavat punah,
Tato vishvavag vyakramat ashananashane abhi.

4. The all-pervading God पुरुषः is उदैत्, beyond ऊर्ध्वः; the three-fourths त्रिपाद् (mentioned above). A very small portion पादः of His अस्य power comes repeatedly पुनः into being बभूवत् here इह । So then ततः He is everywhere विषुड् and pervades व्यक्रामात् both अभि the animate आशने and the inanimate अनशने creatures,

ततः...तिससे
विराड्...जगत्
अजायत्.....हुआ
विराजः...विराड्से
अधि...पीछे

जातः...उपन्नहोकर
अत्यरिचरत्...नाना
पश्चात्...पीछे हुए
भूमिं...धरती को
अथः...और

पुरुषः...मनुष्य । स...वह पुरः...शरीर

❀ ॥ श्रीरम् ॥ ❀

ततो विराडजायत विराजो अधिपुरुषः ।

स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः५

५ उस लेशमात्र ईश्वर की सामर्थ्य से सकलविश्व विराट् नामक उत्पन्न हुआ, विराट् के पश्चात् जीव उत्पन्न हुए । वह उत्पन्न हो कर भिन्न २ प्रकार के हुए, तिस पश्चात् भूमि और फिर जीवों के शरीर उत्पन्न हुए ।

Om !

5. *Tato virada jayat virajo adhi purushah, Sa jato atyarichyat pa shehad bhumim atho purah*

Then ततः the material universe विराट् was produced अजायत, after अधि the material universe विराजः life पुरुषः or the soul, She स being born जातः was diversified अत्यरिच्यत, afterwards पश्चात् He made the earth भूमि and then अथो the bodies पुरः of creatures :

तस्मात्...उससे
 तज्ज्ञात्...पूजनीय
 सर्वहुतः...सदहवन योग्य
 संभृतं...उत्पन्नहुआ
 पृषट्...दधि
 आज्यः ...धृत
 पशून्...पशुओं को

तान्...उन को
 चक्रे...वनाया
 वायव्यान्...वायुस्थ
 आरण्यान्...जागली
 ग्राम्यान्...पालतु
 च...और
 ये...जो

❀ ॥ ओ३म् ॥ ❀

तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् ।

पशून्तांश्चक्रे वायव्यान्आरण्या ग्राम्याश्च येऽ

६ उसी विराट् यज्ञरूपी से जिस में परमेश्वर ने
 सब कुछ हवन करदिया, रस, जैसे दधि मिश्र धृत,
 उसने उत्पन्न किया, फिर वह पशु जो वायु में रहते
 हैं उत्पन्न किये, फिर जो जंगल और ग्राम में रहते
 हैं उने उत्पन्न किया ।

Om !

6. Tasmad yajnat sarvahutah sumbhritam pri-
 shadajyo, pashunsh cha tan chakre vayavgan
 araunyaagraumyah sh cha ye.

From that तस्मात्, divine यज्ञात्, all-pregnant सर्वहुतः seed, juices such as mixture of curd and clarified butter, was produced संभूतं by God in the vegetable kingdom. He then made चक्रे those तान् animals पशून् which are aerial वायव्यान्, then those which ये are wild अरण्यान् and च domestic ones.

N. B.—The production of juices presupposes the creation of plants. The Sanscrit idiom omits the intermediate link in thought as they are suggested by themselves. For instance, we find in the Gita : *Somat pariñnyo, oshadhyah prithyam*—Clouds are produced from the moon (or big trees), herbage from the ground. There the chain of thought is The moon produces clouds, clouds produce rain, rain produces herbs on land. Therefore the most obvious thought are left to the imagination of readers to develop their mind by the Vedas and other Sanskrit scripture.

God placed everything in the mite of His power that has developed into this beautiful universe, which is called here as the *divine sacrifice* in which all the things were offered or thrown—*sarva huta yajna*.

The theory of creation here mentioned is:

The Divine power separates into two, the changeable, substance (matter), called *Virat* or that which shines in various ways; and the unchangeable substance which is

much more than the changeable, and pre-exists in the luminous region. After *Virat*, life in all variety was conceived by God and then their abode and then their bodies. These then had their invisible forms. To give them visible forms, God produces juice in plants, which is the cause of innumerable microscopic animal culae that fill the air, called microbes &c, and birds. Then come forth wild animals, birds then those animals which are susceptible of variation, which become domestic. Then from that divine seed come forth holy persons in whose mind the Vedas are inspired (vide verse 7). The knowledge thus sent forth among the people who by this time have multiplied teaching them how to domesticate animals, such as horses &c., and develope religion, sciences, arts, &c. (vide succeeding verses).

ऋच...ऋग्वेद
सामानि...सामने
जज्ञिरे...उत्पन्नं हुण्

कुन्दांसि...अथर्व
यजुः...युजर्वेद
आजयत ...उत्पन्नं हुण्

❖ ❖ ॥ ओ३म् ॥ ❖ ❖

तस्माद्यज्ञात्सर्वं हुतं ऋचः सामानि जज्ञिरे

कुन्दा०सि जज्ञिरे तस्माद्यजुस्तस्मादजायत

य० अ० ३१ मं० ७ ॥

७ उसी दैवी यज्ञरूपी सब कुछ रखने हारो
विराट् नामक समर्थ से ऋषियों के आत्मा में
वेद, ऋक्, साम, यजुः अथर्व, उत्पन्न हुए ।

Om j

7. *Tasmad yajnat sarvahuta richah samani
yajnire chhandan se jajnire tasmath yaju tasmad
ajayata*

From that तस्मात् all-pregnant सर्वहुतः
divine seed or sacrifice याज्ञात् the Rig
ऋचः, the Psalms सामानि are produced
जज्ञिरे, the Atharva verses कन्दांसि are
produced जज्ञिरे, and from the same
तस्मात् the Yajur Veda यजुः is produced
अजायत ।

N. B.—Here the mention of the creation of holy per-
sonages is omitted as it is suggested by the production of
knowledge, which is done only in the pure mind, which the
Indian seers had *per excellence*. Here the production of
verses is mentioned. But they compose the Vedas, which
are not distinct from verses. It is mentioned in the 5th
verse that Purusha was produced. It means the soul who
rudes Virat or nature. The soul is knowledge or Veda.

Thus Veda was produced in the production of the soul. Afterwards the kinds of Vedic metres were assorted and collected in to Four Volumes now called (1) the Rig Veda, the sham Veda, (4) the Atharva Veda, (2) the Yajur Veda the order of the Vedas now named is marked by number there. I may by the bye mention here that the word sacrifice etymologically means sacred work, but it is not known how it has come to mean the slaughter of men and animals which, according to Tertulian the Father of written Christianity, is the Devil's institution, I therefore reject the modern and use the primitive meaning of sacrifice in rendering the Vedas, which alone suits it.

तस्मात्...उससे

अग्नाः...घोडे

अजायन्त...उत्पन्नहुए

ये...जो । के...को

च...और

उभय...दीनो

अदतः...दान्त

गावः...गाय

अज...वकरा

अवयः...भेड़ी

❀ ॥ ओ३म् ॥ ❀

तस्माद्द॒ग्ना अजायन्त॒ ये के चोभया॑दतः ।

गावो॑ ह ज॒न्निरे तस्मात्तस्माज्जा॒ता अजा॒वयः॑

य० अ० ३१ मं ८ ॥

८ उसी दैवी उत्पत्तिरूपी यज्ञसे अश्व आदि वह पशु जो दो पंक्ति दांत वाले हैं, उसी से गौ आदि पशुहुर और उसी से भेड़ वकरो आदि उत्पन्न हुए ।

Om !

8. *Tasmad ashwa ajayant ye ke chobhayadatak gavo hi jajnere tasmad tasmad ajata aja vayak.*

From that Divine sacrifice तस्मात् horses were produced अजायन्त and च those के who ये possess both rows of teeth उभयादतः । From it तस्मात् also इ are produced जज्ञिरे the cows, and from it तस्मात् goats and sheep अजावयः are produced जाताः ।

तं...उसको
यज्ञं...सामर्थ्य
वर्द्धिषि...हृदय में
प्रीक्षन्...विचारते हैं
युरुषं...ईश्वर की
जातं...उजागर

अग्रतः...पहिले
तेन...तिससे
देवाः...देवता
अजयन्त...पूजते हैं
साधयाः...बुद्धिमान्
अष्टपयः...संचदृष्टा

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

तं यज्ञं ब॒र्हिषि प्रौ॒क्षन्पु॒रुषं जा॒तम॒ग्रतः ।

तेन॑ दे॒वा अ॒यजन्त सा॒ध्या ऋषयश्च॒ ये

य० अ० ३१ मं० ६ ॥

६ विद्वान् लोग जो योगी और ऋषि हैं उस उत्पत्तिरूपी सामर्थ्य को अपने हृदय में विचारते हैं और उस द्वारा सृष्टिके पूर्ण विद्वान् परिपूर्ण परमेश्वर की पूजते हैं ।

Om !

9. Tam yajam barkishi proukshan purusham
jatam agratah, tena deva ajayanta sadhya
rishayash cha ye.

Gods or learned people देवाः who are made tutors साध्याः and च masters of the sense of the mantras ऋषयः, think of प्रौक्षन् that तं creative power यज्ञं in the breast बर्हिषि and by that means तेन worship अयजन्त he all pervading Being पुरुष manifested जातं before अग्रतः creation.

यत् ... जब	अस्य ... उसका
पुरुषं ... परमेश्वरको	आसीत् ... है , था
व्यदधुः ... ध्यान धरते है	बाहु ... हाथ
कतिधा ... कितने प्रकार	ऊरू ... जंघा
व्यकल्पयत् ... विचारते है	पादा ... पैर
मुखं ... मुह । किं ... क्या	उच्यते ... कहलाते है

❀ ॥ ओ३म् ॥ ❀

यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् ।

मुखं किमस्यासीत् किं बाहू किमूरू

पादा उच्यते य० अ० ३१ मं० १० ॥

१० जब वे उस पूर्ण परमेश्वर का ध्यान धरते है तब वे कितने प्रकार उसको अनुमान करते है उस का मुख्य क्या है उस के हाथ जंघा और पाद क्या है

Om !

10 Yat purusham vyadadhuh katidha vyakalpayan, mukham kim asya asit kim bahu kim uru pada uchyanti.

10 When यद् they conceive व्यदधुः the Divine Person पुरुषे, in how many aspects कतिधा do they imagine व्यकल्पयन् Him to be? What किं is आसीत् His अस्य face मुखं, what are किं His arms बाहू and what are किं His thighs उरू and feet पदा called उच्येते ?

ब्राह्मणः ... विप्र
अस्य ... उसके
मुखं ... मुखस्थानी
आसीत् ... है , था
बाहू ... दोभुजा
राजन्या ... क्षत्रिय
कृतः ... किये

उरू ... दोजंघा
तद् ... वह
यद् ... जो
वैश्याः ... बनिये
पदभ्यां ... पैरोंसे
शूद्र ... शूद्रजाति
अजायत ... उसकाहुई

❀ ॥ ओ३म् ॥ ❀

ब्राह्मणो ऽस्य मुखमासीद्बाहू राजन्याकृतः।
उरू तदस्य य द्वैश्याः पद्भ्यां शूद्रो अजायत।

११ ब्राह्मण उस के मुख, क्षत्रिय हस्य, वैश्य उरू और शूद्र पद स्थानी हैं ।

Om !

11. *Brahmāno 'sya mukham asit bahu rajanyah kritah, uru tad asya yad vaishyah pad bhyam shudro ajayata.*

11 The Brahmana ब्राह्मणः or preacher is His mouth, the royal race राजन्यः forms कृतः the arms बाहु, that तद् race which यद् is the Vaishya or trader, is His अङ्गुलिः thighs उरु, and the Shudra or labourer is born अजायत from the feet पदभ्याम् ।

N. B. It means that God manifested the attribute of learning in the priestly race, of protection in the royal, of producing wealth in the mercantile, and of service in the servile. So we find that some people are prone to learning while others naturally like fighting and valorous deeds, and so forth. Education only develops them. But where they are not present, education fails there.

चंद्रमा ... चंद्र
मनसः ... मनसे
जातः ... उमन्नहुया
चक्षोः ... नेत्रौसे
सूर्य ... रवि

अजायत ... उमन्नहुया
श्रोत्रात् ... कानौसे
वायु...पवन । प्राणः :: श्वास
मुखात् ... मुखसे
अग्निः ... तेज

❀ ॥ श्रीरस् ॥ ❀

चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत ।
श्रोत्राद्वायुश्च प्राणश्च मुखाद्दग्नि रजायत १२

१२ चन्द्रमा मन से, सूर्य नेत्रों से, वायु और प्राण कर्ण से, अग्नि मुख से उत्पन्न हुई है।

Om!

12. Chandrama manso jatash chakshoh suryo ajayata, shrotrad vayush cha pranash cha mukhad agnir ajayata.

21 The moon चन्द्रमा is born जात from His will मनसः, the sun सूर्य is born अजायत from the eyes चक्षुः, the air वायु and breath from the ear श्रोत्रात्, and fire अग्निः from the mouth मुखात्

नाभ्या ... नाभिसे

आसीत् ... है

सन्तरिक्षं ... आकाश

शीर्षणी ... शिरसे

द्यौः ... स्वर्ग

पदभ्यां ... पैरोंसे

भूमिः ... धरति

दिशः ... दिशा

श्रोत्रात् ... कानोंसे

तथा ... और

लोकान् ... स्थान

अकल्पयन् ... माने

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

नाभ्या आसीदन्तरिक्षं शीर्षणी द्यौः

सम्बर्तत । पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा

लोकाः अकल्पयन् ॥१३॥

१३ नाभो से अन्तरोक्ष, शिर से स्वर्ग, पग से भूमि कर्ण से दिशा उत्पन्न हुए और इसी प्रकार लोक लोकान्तरो की कल्पना की।

Om !

13. Nabhya asid antariksham shirshno dyouh samavartata, padbhyam bhumir dishah shrotrat tatha lokan akalpayan.

13 The firmament अन्तरिक्षं is आसीत् from His navel नाभ्या, the glorious region द्यौः has come out समवर्तत from His head शीर्षा, the earth भूमिः from the feet पदभ्यां the space दिश from the ear श्रोत्रात्. and तथा the sages have imagined अकल्पयन् the origins of the worlds लोकान् in the same manner, as if parts of His body.

यत् ... जो

पुरुषेण ... ईश्वरसे

हविषा ... भक्तिसे

देवाः ... देवता, विद्वान्

यज्ञं ... पूजा यजन

अतन्वत ... करते हैं

वसन्त ... बहार

अस्य ... उसकी

आसीत् ... है

आजरा ... घी

ग्रीष्मः ... गरमी

इधमः ... इधन

शरदः ... ऋतु

हविः ... सामिग्री

❀ ॥ ओ३म् ॥ ❀

यत्पुरुषेण हविषा देवा यज्ञमतन्वत।

वसन्तो ऽस्यासौ दाज्यं ग्रीष्मदध्मः शरद्विः॥

१४ जब देवता लोग मानस यज्ञ परमेश्वर का करते हैं तब वसन्त ऋतु, गरमी समिधा और शरद ऋतु सामिघी का काम देतो है।

Om ?

14. *Yat purushena havisha deva yajnam atan-
ata, vasanto vsya asit ajiyan grishama idhamah
sharad havih.*

14 When यद् the gods देवाः or learned people perform अतन्वत the worship sacrifice यज्ञं with devotion हविषा in honor of the Divine Person पुरुषेण, the spring वसन्तः becomes आसौत् the clarified butter आज्यं, the summer ग्रीष्मः the fuel दध्मः and the autumn शरत् the offering हविः।

सप्त...पात । अस्य उसके
आसन् ... थे। यद् ... जो
परिधयः... चक्र
त्रिसप्त ... इककीस
समिधः ... सामिघी

देवाः...विद्वान्
यज्ञं...यज्ञको
तन्वाना...करते हैं
अवधन्...नमारकर
पुरुषं...ईश्वरको

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

सप्तास्यासन्परिधेयस्त्रिः सप्तसमिधः कृताः ।

देवा यद्यज्ञं तन्वाना अबध्नन्पुरुषं पशुम् ॥

१५ जब देवता मन में ईश्वरीय यज्ञ करते हैं, उस को परिधि सात प्रकार का जोव लोक है और उस की समिधा २१ तत्व हैं और यज्ञ में स्वार्थ रूपों पशु को मारते हैं ॥

Om ?

15. *Sapt asya asan paridhayaḥ tri sapta samidhah kritah, deva yad yajnam tanvānā abadhnan puruṣam paśum.*

15 When यद् the gods देवाः perform तन्वानो the sacrifice यज्ञं or celebrate the Divine worship in the mind, its boundaries परिधयः are seven सप्त planes of existence, and 21 categories form कृताः its fuel समिधः, and they kill अबध्नन् the animal nature पशु of man पुरुषं, or they join the knowable God.

N. B. *Devas* or gods here mean the senses. *yajna* or sacrifice is the spiritual worship of the Deity, the seven boundaries are the seven systems of the body, (commentators say that they are the seven kinds of vedic metres, but

they are not certain as they add two or three meanings), the 21 articles of offering on the Divine altar are the 5 senses; 3 qualities of *satva*, *raja*, and *tama* ; 5 elements, their 5 physical properties, consciousness, substance, nature. According to Mahidhar, they are 12 months, 5 seasons, 3 worlds and the sun.

Purusham pashum, according to Mahidhar, means God imagined as animal. But tying Him to a sacrificial post seems senseless. According to Swami Dayanand perceivable God and then a worshipper joins Him in the heart.

But we retain the usual meaning of words *abadhanan purusham pashum*, it can mean, they kill their animal self, for the animality in man should be sacrificed to be pure in order to see God.

यज्ञेन...यजनसे
यज्ञं...परमेश्वरको
अयजन्त...पूजा
देवा...देवतालोग
तानि...वह
धर्माणि...काम
प्रथमानि...सुख
आसन्...हुए

ते...वे । छे...हि
नाकं...स्वर्ग
महिमानः...महत्ता
सचन्त...पाया
यत्र...जहाँ
पूर्वे...प्राचीन
साध्याः...सिद्धलोग
सन्ति...हैं

❀ ॥ ओ३म् ॥ ❀

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि
प्रथमान्यासन् । ते ह नाकं महिमानः
सचन्त यत्र पूर्वे साध्याः सन्ति देवाः १६॥

१६ देवताओं ने यज्ञ द्वारा परमेश्वर की पूजा।
और मुखा उत्कृष्ट धर्म की बातें निकाली, उन
की वह स्वर्ग मिला जहां पूर्व के सिद्ध, महात्मा
और देवता विद्यमान हैं ।

Om !

16. Yajñena yajnam ayajanta devas tan
dharmani prathamany asan, te ha nakam mahi-
manah sachanta yatra purve sadhyah santi devah

16 The gods देवाः worshipped अयजन्तं
God यज्ञं in a sacrifice यज्ञेन held in
the mind. Their तानि acts became आ-
सन् the first प्रथमानि principles धर्माणि ।
Those ते high-souled persons महिमान्
obtained सचन्त the heaven नाकं where यत्र
there are सन्ति the ancient पूर्वे devotees
साधवाः and gods देवाः ।

अद्भ्यः...जलसे

संभृतः...लेकर

पृथिव्यै...पृथ्वीके

रसात्...रससे । च...और

विश्वकर्मणः...ईश्वरके

समवर्त्तत...है

अग्रे...पूर्व । तस्य...उसके

त्वष्टा...वनानेवाला

विदधत्...वनाए

रूपं...रूपकी

एति...होता है । तन्ः...वह

मर्त्यस्य...मनुष्यका

देवत्वं...देवतापन

आजनम्...वनजाता है

❀ ॥ ओ३म् ❀

अ॒ज्ञाः स॒म्भृ॒तः पृ॒थि॒व्यै रसाच्च

वि॒श्व॒कर्म॑णः स॒मव॑र्त॒ताग्रे

तस्य॑ त्वष्टा वि॒दध॑द्रू॒पमे॑ति

तन्म॑र्त्यस्य दे॒वत्व॑मा॒जान॑म॒ग्रे ॥ १७ ॥

१७ विधाता पूर्व से विद्यमान है वह जल पृथिवी के रस को लेकर इस विश्व के कार्य का रूप बनाता है, वह रूप आदि में मनुष्य का ज्ञानमय देवतापन बनजाता है अर्थात् आदि में मनुष्य ईश्वर के मानसिक संतान होते हैं ॥

Om!

17. *Adbhyah sambhritah prithivyai rasach cha vishwa karmanah samavartata agre, tasya twashta vidadhad rupam eti tan martyasy devatwam ajanam agre*

17 The Maker त्वष्टा existed स॒मव॑र्तत at beginning अ॒ग्रे । He having taken संभृ॒तः materials रसात् from water अ॒द्भ्यः and च land पृथि॒व्याः, made वि॒दध॑त् the form रूपं of this तस्य work कर्म॑णः of creation व॒शः । It in becomes ऐति the enlightened

आज्ञानं godliness देवत्व of man मतस्य at
beginning अग्रे ।

N. B. God makes forms out of the elements. Those forms are the angelic figure of man.

Godhood is of two kinds, Karma devah and Ajan devah the latter is better than the former. The worshippers of God in spirit obtain the Ajana Godhood the other is obtained from doing good work. Their form is made of solar light.

वेद...मै जानता हूँ	तं...उसको । एव ... हि
अहं...मै । एतं ...इसकी	विदित्वा...जानकर
पुरुषं...ईश्वरको	अत्येति...उलंघनकरता है
महातं...बड़े	मृत्यु...मौत की
आदित्य...सूर्य	न...नहि । अन्यः ...और
वर्ण...रूप	पन्था...मार्ग
तमसः...अंधकार	विद्यते...है
परस्तात्...परे	अयनाय...सुक्तिकेलिये

❖ ❖ ❖ ॥ ओ३म् ॥ ❖ ❖ ❖

वेदाहमेतं पुरुषं महान्तम्

आदित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वातिमृत्युमेति

नान्यः पन्था विद्यते अयनाय ॥ १८ ॥

१८ मैं उस महान् परि पुरुष को जो
आदित्य वर्ण और अविद्या से परे है जानता हूँ
उसी हि को जानकर मनुष्य मृत्यु को जीत सकता है
क्योंकि और कोई मुक्ति का मार्ग नहीं है ॥

Om !

18. *Veda aham etam purusham mahantam
aditya varnam tamasah parastat, tame va viditwa
ati mrityum eti na anyah pantham idyate' yanaya.*

18 I अहं know वेद this एतं Great
महान्तं Divine Person पुरुषं of glorious
आदित्यवर्णं form and beyond परस्तात् ignor-
ance तमसः । By knowing विदित्वा Him
तं alone एव man overcomes ऐति death मृत्यु
There is विद्यते no न other अन्यः path
पन्था for salvation अयनाय ।

प्रजा...सृष्टि
पति:...स्वामी
चरति...है
गर्भे...गर्भमें
अन्तः...भीतर
अजायमानः...अनुत्पन्न
बहुधा...बहुतप्रकार
विजायते...प्रगट होता है

तस्य...उसके
योनिं...स्थानको
परिपश्यति...जानते है
धीराः...बुद्धिमानलोग
तस्मिन्...उसमें । ॥ ॥ हि
तस्युः...स्थिर है
भुवनानि...लोक
विद्या...सब

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

प्रजापतिश्चरति गर्भेऽन्तर

अजायमानो बहुधा विजायते ।

तस्य योनिं परिपश्यन्ति धीरास्

तस्मिन् ह तस्थुर्भुवनानि विश्वा ॥ १६ ॥

१६ प्रजापति परमेश्वर यद्यपि आप उत्पन्न होने द्वारा नहीं है पर सब के गर्भ में व्याप्त है और बहुत प्रकार से प्रगट हो रहा है । बुद्धिमान लोग उस के स्थान को जानते हैं उसी में सब लोकस्थित हैं

Om !

19 Prajapatis charati garbhe antar ajaya mano vahudha vijate, Tasya yonim paripashy anti dhiras tasmin ha tasthur bhuvanani vishwa.

19 The Lord पति: of creatures प्रजा exists चरति inside अन्तः a womb गर्भे । Tho' unborn अजायमानः, He is manifested विजायते variously बहुधा । The wise धीराः see परिपश्यन्ति His तस्य place योनिः । All विश्वा the worlds भुवनानि exist तस्युः in Him तस्मिन् alone ह ।

यः...जो

देवेभ्यः...इन्द्रियोंको

आतपति...बलदेता है

देवानां...देवताओंको

पुरोहितः...हितकारी

पूर्वः...आगे

जातः...प्रघट है

नमः...नमस्कार

रुचाय...सुंदर

ब्राह्मणे...ब्राह्मपुत्रको

❀❀❀ ॥ ओ३म् ॥ ❀❀❀

यो देवेभ्यो आतपति यो देवानां पुरोहितः।

पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मणे

२० ब्रह्मपुत्र को नमस्कार है जो इन्द्रियों को बल देता है, जो उन का नायक है और जो प्रघट होता है ॥

Om !

20 Yo devebhya atapati yo devanam purohita, Purvo yo devebhyo jato nam ruchaya baahmaye.

20 Salutation नमः to the beautiful रुचाय child of a Brahman ब्राह्मणे, who यो shines आतपति for gods देवेभ्यः, who यो is the leader पुरोहितः of gods देवानां, and who यो is manifested जातः before पूर्वो gods देवेभ्यः।

N. B. — Here gods means the senses and Brahmana a child of a Brahman or the soul. Then the meanings are: How wonderful is the soul born of the Supreme Being who enlivens; the senses, who is manifested before them. and who is their leader !

रुचं...सुंदर

ब्राह्मं...ब्रह्मपुत्र

जनयन्तः...उत्पन्नकरनेवाले

देवाः...देवता

अग्रे...पूर्व । तत्...वह

ब्रुवन्...बोलते हैं

यः...जो । त्वा...तुझे

एवं...इसप्रकार

ब्राह्मणः...ब्राह्मण

विद्यात्...जानता है

तस्य...उसके । देवाः इन्द्रिये

असन्...हैं । वशे...वशमे

❀ ❀ ॥ ओम् ॥ ❀ ❀

रुचं ब्राह्मं जनयन्ती देवा अग्रे तद् ब्रुवन् ।

यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवा असन्नुशे २१

२१ इन्द्रिये सुंदर ब्रह्मपुत्र जीव को प्रगट करती हैं जो ब्राह्मण तुझे इस प्रकार जानता है उस के वश इन्द्रिये होती हैं ।

Om !

21 Rucham brahman janayanto deva agre tad abruvan, Yas tvaivam brahmano vidyatasya deva asan vashe

21 The gods देवाः produce जनयन्तः the beautiful रुचं child of a Brahman

ब्राह्मन् । They speak अब्रुवन् to him before
अग्ने । The gods देवा become असन् in his
तस्य control वशे, who यः knows विद्यात्
Thee त्वं thus एवं ।

N. B.—The senses reveal the soul, the son of God.
The senses thus address him. The Brahman who
knows Thee thus, gets the senses under his control,

श्रीः...सुंदरता	रूपं...स्वरूप
च...और । ते...तेरी	अश्विनौ...द्विजितारा
लक्ष्मीः...धन	व्यातम्...मुख
पतन्या...सतीपुरुष	इषन्...इच्छाकर
अहोरात्रे...दिनरात	इषाण...इच्छा
पाशुं...ओरसे	अमुं...यह
नक्षत्राणि...तारागण	मे...मुझे

॥ श्रीश्च ॥

श्रीश्च ते लक्ष्मीश्च पतन्नावहोरात्रे पाशुं

नक्षत्राणि रूपमश्विनौ व्यातम् ।

इषन्निषाणामुं स इषाण सर्वलोकं

स इषाण ॥ २२ ॥

२२ सुंदरता तेरी है लक्ष्मी तेरी है । रात दिन स्त्री पति के समान उस के एक ओर बैठे हैं नक्षत्र उसका रूप दिखाते हैं । मिथुन तारे उसके मुख के समान हैं । हे ईश्वर मुझे सुख दे, यह सब लोक मुझे दिखला ॥

Om !

22 *Shrish cha te lakshmish cha patnya v horatre parshwe nakhshatrani rupam ashwanow vyattam, Ishanan ishan amum ma ishana sarva lokam mu ishana.*

22 Beauty श्री: is Thine ते and च wealth लक्ष्मी is Thine. Day and night अहोरात्रे are like the husband and wife पत्न्यौ in his side पार्श्वे, the stars नक्षत्राणि are his form रूपं or the companions at his sides. The twin stars आश्विनी are his mouth व्यात्तः । Will इषाण this ease इषाण to me मे, will इषाण all the worlds सबलोकं to me मे ।

N. B.—All beauty and all wealth are God's. Day and night are like the husband and wife seated by his sides, the stars his form. The twin stars are his mouth, O God, whose body is such, show me the worlds!

॥ ऋग्वेद मंडल १० । सूक्त ८१ ॥

यः...जो । इमा ... ये

विष्वा...सब

भुवनानि...लोक

जुहुत्...बनाये है

ऋषिः...सर्वज्ञ

होता...दाता

न्यसीदत्...विराजमान है

पता...बाप

नः...हमारा

सः...वह

आशिषा...उपकारार्थ

द्रविणं...जगत् को

इच्छमानः...चाहकर

प्रथमच्छद...आदिमें

अवरां...प्रकृतिमें

आविवेश...प्रविष्ट हुआ

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

य इमा विष्वा भुवनानि जुहुद्

ऋषिर्होता न्यसीदत् पिता नः ।

स आशिषा द्रविणमिच्छमानः

प्रथमच्छदवरां आविवेश ॥ १ ॥

१ हमारा पिता सर्वज्ञ और दाता रूप से विराजमान है जिस ने यह सब लोक बनाये है वह उपकार के अर्थ जगत् को उत्पन्न करने को इच्छा है आदि में प्रकृति में प्रविष्ट हुआ ॥

समीक्षा—जुहत् नाम हवन करना वा बुलाता है होता नाम बुलाने द्वारा उत्पन्न करने द्वारा। आशिषा नाम भलाई (धातु आशास् राज करना) द्रविणं नाम संसार (द्रुव का अर्थ जाना है) अवराना नाम छोटी।

पूर्वाह्नि में प्रलय का और उत्तराह्नि में सृष्टि और उस में ईश्वर की व्याप्ति का वर्णन है।

Om !

1 Ya ima vishwa bhuvanani juhwaḥ

Rishir hota nyasidat pita nah,

Sa ashisha dravinam ichhamanah

Prathama ekhad avaram avivesha.

1 It is न्यसीदत् our नः omniscient ऋषिः and benevolent होता Father पिता, who यः has made जुहत् all विश्वा these इमाः worlds भुवनानि। Wishing इच्छमानः to make the world द्रविणं beneficial आशिषा to all, He स has entered आविवेश the matter अवराना from the beginning प्रथमकृद् ।

किंस्विद्...कथा

आसौत्...था

अधिष्ठान...आश्रय

आरंभण...उपादानकारण

कतमात्...कोनसा

कथा...किसप्रकार

यतो...जिससे

भूमिं...पृथ्वीको

जनयन्...बनाकर

विश्वकर्मा...जगत्कर्ता

द्यां...सूर्यलोकको

व्योर्णीत्...उत्पन्नकिया

महिना...महिमासे

विश्वचक्षाः...सर्वदृष्टा

❀ ❀ ॥ श्री३म् ॥ ❀ ❀

किं स्विदासीदधिष्ठानमारंभणं

कतमात् स्वित् कथासौत् ।

यतो भूमिं जनयन् विश्वकर्मा

वि द्यामौर्णीन् महिना विश्वचक्षाः २ ॥

२ सृष्टि के बनाने के समय आश्रय करा था ?
कोनसा उपादान कारण और निर्माण विधि करा
था ? जिससे जगत् कर्ता सर्व दृष्टा ने पृथ्वी
बनाकर अपना महिमा से सूर्य लोक को विशेष
कर उत्पन्न किया ?

समीक्षा—प्रत्येक वस्तु के बनाने में स्थान, उपादान, विधि, शक्ति, कर्त्ता, समय को आवश्यकता रहती है। वही यहां प्रश्न की रीति से वर्णित है। पूजा समय इन के विचार से मन शुद्ध होता है जो वद का मुख्य अभिप्राय है।

Om !

2 *Kim swid asid adhishtānam arambhanam*
Katam it swit katha asit
Yto bhumim janayan vishwa karma
Vi dyan: ournon mahina vishwa chakshah.

2 At the time of creation what किं खिद् was आसाद् the place अधिष्ठान what कतवात् the material cause आरम्भण and what खिद् the process कथा from which यतः the all-seeing विशुचक्षा: Maker कर्मा of the universe विशु produced जनयत् the earth भूमिं and manifested व्योणीन् the heaven द्यां by His power महिना ?

विशुतः अनन्त । चक्षुः आंश	पतत्रैः...पैरोसे काश
उत...ओह । भूख ...साधन	द्यावाभूमौः...धरतो आ-
दाहः...इष्ट । पातु ..दै	जनयन्...बनाकर
बाह्यां...हाथीसे	इवः...इमुर
उदमति...चलाताहै	एकः...अद्वितीय

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

वि॒श्व॒तश्च॒क्षु॒रु॒त वि॒श्व॒तो मुखो
वि॒श्व॒तो वा॒ह॒रु॒त वि॒श्व॒त॒रूपा॒त् ।
सं बा॒हु॒भ्यां ध॒म॒ति॒ सं प॒त॒त्रैर्
द्या॒वा॒भू॒मी ज॒नय॑न् दे॒व ए॒कः ॥ ३ ॥

३ वह अनन्त आंख, अनन्त साधन, अनन्त हस्त, और अनन्त पाद वाला अद्वितीय परमेश्वर हाथों से, पैरों से सूर्य लोक और पृथ्वी लोक को बनाकर चलाता है ।

समा॒क्षा—हस्त पादादि रहित निरंजन एक हि परमेश्वर सब काम सर्व शक्ति से करता है । उस में गृहण, गमन, दर्शन, स्पर्शन आदि की अनन्त शक्ति है

Om !

3 *Yishwatash chakshur ut vishwato mukho
Viswata vahur uta vishwatas pat,
Sam vakubhyam dhamati sam patatrair
Dayarabnumi janayan deva ekah .*

3 The Unitary एकः God देवः has the eye चक्षुः everywhere विश्वतः and उत

the face मुखः everywhere विश्रुतः, the
hand बाहुः everywhere विश्रुतः and उ the
foot पात् everywhere विश्रुतः । Providing
जनयन् the heaven द्यावा and earth भूमि
He moves संधमति them with His hands
बाहुभ्यां and feet पतत्रैः ।

किं स्विद्... कौनसा

वनं ... जंगल

कः... कौन । उ... और

स... वह । आस... था

यतः... जिससे

द्यावा... सूर्यलोक

पृथिवी... भूमी

निष्टतक्षुः... बनाये गये हैं

मनोषिणः... विचारवान्

धारयन्... लेकर

मनसा ... मनसे

पृच्छत ... पूछो

इत... हि । उ... हे

तद्... वह । यद्... जो

अधः प्रतिष्ठद्... आश्रये हैं

भुवनानि... लोकोंको

❀ ❀ ॥ ओ३म् ❀ ❀

किं स्विद् वनं क उ स वृक्ष आस

यतो द्यावा पृथिवी निष्टतक्षुः ।

मनोषिणो मनसा पृच्छते दु

तद् यद् अधः प्रतिष्ठद् भुवनानि धारयन् ॥४॥

४ कौनसा जंगल और कौनसा वह तरुव
या जिस से सूर्य लोक तथा भूमि बनाये गये हैं ?
हे विचारशील पुरुषो मन से हि उसके विषयमें पूछो
जो लोको को धारण करके सब का अधिष्ठान
आर्थात् आश्रय होरहा है ॥

समीक्षा—आदि कारण को मन से हि विचार
सकते हैं वह चक्षुगोचर नहि है।

Om !

4 *Kim - swid vanam ka n sa vriksha asa*
Yato dyava prithavi nishta takshuh,
Munishino mansa prichhat edn
Tad yad adhyatishthad bhuvanani dharayan.

4 What किंस्विद् was आस that forest
वनं and उ what कः that सः tree वृक्षः
from which यतः the heaven द्यावा and
earth पृथिवी have been made निष्ठतक्षुः ?
O उ thinkers मनीषिणः ask पृच्छत of the
mind मनसा about that तत् which यत् holds
धारयन् the worlds भुवनानि and governs
अधरतिष्ठत् them.

या...जो । ते...तेरे
 धामानि...लोक
 परमाणि... बडे
 अवमा...छोटे
 मध्यमा...बीचके
 उत्त...और
 विश्वकर्मन्...हे जगत्कर्ता
 इमा...इने

शिक्षा...सिखला
 सखिभ्यः...साथियोंको
 हविषि...होममें
 स्वयं...आप
 स्वधावः...अन्नको
 यजस्व...यजन करो
 तन्वुं...शक्तिको
 वृधानः...बढ़ाकर

❀ ❀ ॥ ओम् ॥ ❀ ❀

या ते धामानि परमाणि यावमा

या मध्यमा विश्वकर्मन्, ते मा ।

शिक्षा सखिभ्यो हविषि स्वधावः

स्वयं यजस्व तन्वुं वृधानः ॥ ५ ॥

५ सकल जगत् के बनाने वाले हम साथियों को जो तेरे बडे, जो बीच के और जो छोटे लोक हैं उने सिखलाव । शक्ति को बढ़ाकर होम में अन्न को आप यजन करो ॥

समीक्षा—निष्काम कर्म वहि है जो परमेश्वर को अर्पण किया जाय ॥

Om!

5 *Ya te dhamani paramani yavama*
Ya madhyama vishwa karman u te ma,
Shiksha sakhibhyo havishi swadhavah
Swayam yajaswa tanvam vridhanah.

5 O Maker कर्मन् of the universe विश्व
 teach शिक्ष Thy companions सखिभ्यो these
 इमाः worlds धामानि of Thine ते, which य
 are superior परमाणि, which या are
 mediocre मध्यमा, and उत which या are
 inferior अवमा । Developing वृधानः Thy
 power तन्वं. Thyself स्वयं hold a sacrifice
 यजस्व and offer food स्वधावः into it.

—o—

विष्णुकर्मन् ... गजत्कर्ता
 इविषा... भक्तिसे
 वावृधानः ... प्रकाशितहो
 स्वयं... आप

यजस्व... यजनकरो
 पृथ्वी... भूमि को
 उत... और
 द्यां... सूर्यलोक

मुह्यन्तु... मोहितहोते हैं
 अन्ये ... दूसरे
 अभितः... सब ओरसे
 जनासः... मनुष्य
 इह... यहाँपर
 अस्माकं... हमारे
 मघवा... बुद्धि [होवे
 सूरिः... अच्छो । अस्तु...

❀ ॥ श्रीरम् ॥ ❀

वि॒श्व क॑र्मन् ह॒विषा॑ वावृ॒धानः॑

स्वयं॑ यज॒स्व पृथ॑वीमु॒त द्याम् ।

मु॒ह्यन्त्व॑न्ये अ॒भितो॑ जना॑स

इ॒हास्माकं॑ म॒धवा॑ सू॒रिर॑स्तु ॥ ६ ॥

६ हे सब जगत के बनाने वाले आप भक्ति से प्रकाशित होते हो, आप भूमि और सूर्य लोक को पालिये, दूसरे मनुष्य सर्वथा विचार शून्य होते हैं, यही पर हमारी बुद्धि अच्छी होवे।

Om !

6. *Vishwa karma havisha vavridhanah*

*Swayam yajaswa prithawim uta dyam,
Muhyantw anye abhito janasa*

Ih asmakam maghawa surir astu.

6 O Maker कर्मन् of the universe विश्व,
Thou art revealed वावृधानः with devotion
हविषा, protect यजस्व the heaven द्याँ and उत
the earth पृथवीं । The other अन्ये people

जनासः are struck with amazement मुह्यन्तु ।
May our अस्माकं intellect मधवा be अस्तु,
sound सूरिः here ईह !

—o—

वाचस्...वाणीके
पतिं...स्वामीको
विश्व...जगत्
कर्माणं...कर्त्ताको
जतये...रक्षार्थं
मनः...मनके
गुवं...वेगवालेको
वाजे...यज्ञमे
अद्य...आज

हुवेम...पूजतेहै
स...वह । नः...हमे
विश्वानि...सब
हवनानि...अन्न
जोषद...देताहै
शं...सुख । भू...धाम
अवसे...रक्षार्थं
साधु...शुभ
कर्मा...करनेहारा

❀ ॥ ओ३म् ॥ ❀

वाचस्पतिं विश्वकर्माणमूतये

मनोजुवं वाजे अद्या हुवेम ।

स नो विश्वानि हवनानि जोषद

विश्वशंभूर्वसे साधूकर्मा ॥७॥

७ वाणिके, स्वामी जगत कर्ता और मन के सदृश वेगवालेको आज यज्ञमें रक्षा के लिये हम पूजते हैं, रक्षा के लिये सबका सुख धाम और शुभ कर्म करने द्वारा वह हमकी सब अन्नादि देता है ॥

Om !

7. *Vachaspatiṁ Viswa karmanam utaye
Manojuvam vaje adya huvema
Sa no vishavani havanani joshad
Vishwa shambhur avase sahu karma.*

7 We adore हुवेम the Lord पति of speech वाच; the Maker कर्माण of the worlds विश्व and quick जुवं as thought मन; to-day अद्य, in the sacrifice वाजे for protection ऊतये। He सः, the universal विश्व home भूः of happiness शं and doer of good साधु deeds कर्माः, gives जीषत् us नः all विश्वानि blessings हवनानि for protection अवसे।



॥ ऋग्वेद मंडल १, सूक्त ६५ ॥

—0—

पशू...पशुके । न...जैसे
 तायुं...चोर के
 गुहा...हृदयमें
 चतन्तं...व्याप्त
 नमः...सामर्थ्य
 युजानं...युक्त
 वहन्तं...लियेहुए
 सजोषाः...समचित्त

धीराः...बुद्धिमान्
 पदैः...चिन्हीं से
 अनुगमन्...पाते हैं
 उप...पास
 त्वा...तुम्हें को
 सीदन्...बैठते हैं
 विश्वे...सब
 यजत्राः...यज्ञकर्त्ता

❀ ॥ श्रीरम् ॥ ❀

पशू न तायुं गुहा चतन्तं

नमो युजानं नमो वहन्तम् ।

सजोषा धीराः पदैरनुगमन्

उप त्वा सीदन् विश्वे यजत्राः ॥ १ ॥

१ हे परमेश्वर जो आप सामर्थ्य और जगज्जीवन के साथ हृदय में व्याप्त हैं, आपको सब यजन कर्त्ता और समचित्त बुद्धिमान् लोग संसार में आप के चिन्हीं के द्वारा पाते हैं जिस प्रकार कि मनुष्य पशु के चारका

पशुके पाद चिन्होंसे खोजते हैं और पाकर आपने
विश्राम करते हैं।

Om !

1. *Pashwa nâ tâyum guha chatântam*
Namo yujanam namo vahantam,
Saiosha dhirah padair anugman
Upa twa sidan vishwe yujatrah.

1 All विशुः pious यज्ञज्ञाः and even-minded
सजोषाः wise men धीराः obtain अनुगमन् Thee
त्वा, O God, concealed चतन्त in the heart
गुहा, possessed with युजानं power नमो and
holding वहन्त the life नमः of the world, by
evident marks पदैः in nature, as न persons
trace the thief तायुः of an animal पशु by
its footprints पदैः, and find rest उपसीदन्
in Thee when found.

1. NOTE.—Our ignorance or worldliness is the thief. It has concealed God from our view and it is seated in the heart. The objects of nature which is the house of God, bear His marks on their forms and in their existence. When our knowledge of these things one after the other increases, our mind is directed inward and, as it were, drives away the thief of ignorance, when God, the wealth of our life, is realised, and we become happy in the realisation of Him, who is the teacher of our conscience, who is our sustaining self and who is known through knowledge alone.

ऋतस्य... सत्य के
 देवाः... बुद्धिमान्
 व्रताः... काम, वृत्त
 अनुगुः... चलते हैं
 भुवत्... है
 परिष्टिः... प्रकाश
 द्यौः... सूर्य
 न... जैसे

भूम... भूमि
 वर्धन्तीः... बढ़ने वाली
 आपः... जगत्
 पन्वा... काम
 मुशिश्निं... बढ़ने वाले
 योना... कारण में
 गर्भे... भीतर
 सुजातं... प्रकट

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

ऋतस्य देवा अनुव्रता गुरु
 भुवत् परिष्टिर्द्यौर्न भूम ।
 वर्धन्तीमापः पन्वा मुशिश्निम्
 ऋतस्य योना गर्भे सुजातम् ॥२॥

२ बुद्धिमान् लोग सत्यके व्रतपर ऐसे चलते हैं
 जैसे पृथ्वी सूर्यके प्रकाश के साथ । संसार के पदार्थ
 परमेश्वरके यश को महान् करते हैं जो यश भली
 भाँत वड रहा है और जगत्के कारणमें उसको चेट।
 और व्यवहारसे प्रकट होरहा है ॥

Om !

2. *Ritasya deva anu vratagur
bhuvāt parīṣṭir dyāuḥ na bhuma,
Vardhantam āpah pīnva sushishwam
ritasya yona gārbhe sujatam.*

2 Wise men देवाः follow अनुगुः the actions ब्रता of Truth ऋतस्य as न the earth भूम does the all-diffusing परिष्टिः light of the sun द्यौः । The objects of Nature आपः develop वर्धन्ति His glory ईं, which is well developing सुशिश्वि and well manifested सुजातं in गर्भे the cause योना of reality ऋतस्य by their actions पन्ना and interactions.

2. NOTE.—We come to know all things in their true nature and understand how God exists by associating with learned people and thereby acquiring the knowledge of the Veda and acting upon it. It is necessary that we should conform our life to the directions of the Vedas, otherwise it is hard to know the true nature of the Lord and to acquire omniscience which is found in God.

—0—

पुष्टिः...स्वाम्थ
न...जैसे, दृष्ट
रणा...सुंदर
क्षितिः...सहनशील
पृथ्वी...भूमि
गिरिः...मेघ
भुजमः...वधने वाला
शंभुः...सख कारी

क्षौद...जल
अजमन्...लेजाने वाला
अत्यः...घोडा
सर्गप्रतप्तः...जलाश्रय
सिंधुः...समुद्र
क्षौदः...शुद्ध करने वाला
कः...कोन
ईं...यशको

❀ ॥ ओ३म् ॥ ❀

पुष्टिर्नरणा चितिर्न पृथ्वी
गिरिर्न भुज्म क्षोदो न शंभु ।
अत्यो नाज्मन् सर्गप्रतक्तः

सिंधुर्न क्षोदः क ईं वराते ॥ ३ ॥

३ कोन उस के यश को गृहण करता है जो
यश स्वास्थ्य के शट्श सुंदर, भूमि के सट्श सहन-
शील, मेघ के सट्श वर्षाने वाला, जल के सट्श
मुखकारो, घोड़े के सट्श मार्ग में लेजाने वाला,
और समुद्र के सट्श शोधन करने वाला जो चहुं
और के जल का आश्रय है ॥

Om !

3 ° *Pushti na ranwa kshitis na prithwi*
grir na bhujma kshodo na shambhu,
Atyo na ajman sarga prataktah
sindhur na kshodah ka im varate.

3 Who कः accepts वराते His glory
ईं, which is pleasant रणा as न health
पुष्टिः, all-bearing चितिः as न the earth

पृथ्वी, plenty-showering भुज्म as न the
cloud गिरि:, refreshing शंभु as न water
चोद., capable of carrying persons in the
way अज्मन् like the horse अत्य:, and all-
purifying चोद: like the sea सिंधु: which
receives water from everywhere सर्गप्रतप्त: ?

3 NOTE.—God is described as health which gives all pleasure, he is as beautiful and productive of good as the land which gives food & lodging to the people, he is like the cloud that showers blessings & fructifies the land, he is like refreshment and satisfaction which water when used gives us, he is like the horse that carries a man through a difficult journey inasmuch as his knowledge makes our thorny path in the world easy and pleasant, he is like a purifying pool of water as is the sea which though receiving impurities of all the countries, keeps the water pure.

—0—

जामि:...मित्र
सिंधूनां...समुद्रोंका
स्नाता...भाई
एव...समान, हि
स्वस्ना...बिहेन
इभ्यान्...धनाडा
न...सदृश
राजा...नृपति
वानानि...जंगल

अग्नि...स्नाताहै
यद्...जव
वातजूत:...वायुहै प्रेरित
वाना:...जंगल
व्यस्थात्...प्रवेशकरता है
अग्नि:...आग । ह...भी
दाति...जलाती है
रोमा...हृत्त
पृथिव्या...भूमि के

❀ ॥ ओ३म् ॥ ❀

जामिः सिंधूनां भ्रातेव स्वस्राम्

इभ्यान् न राजा वनान्यत्ति ।

यद्वातजूतो वना वास्थाद्

अग्निर्ह दाति रोमा पृथिव्याः ॥४॥

४ निसंदेह वह समुद्र के मित्र अग्नि के, वहिनीं को भाई के, धनाड्यों को राजा के समान है । वह उस अग्नि के सदृश है जो वायु से प्रेरित होकर वन में प्रविष्ट होता है और मूमिके वृक्षोंको जला देता है ।

Om !

4. *Jamih sindhunam bhrat eva swasram
ibhyan na raja vanany atti,
Yat vatajuto vanany asthat
agnir ha dati roma prithivyah.*

4 Verify ह He is like heat अग्निः, a friend जामिः of the oceans सिंधूनां, as न a brother भ्राता to sisters स्वस्रां, as न a king राजा to the wealthy इभ्यान् ।

He is like यत् fire अग्निः which excited by the wind वातजुः enters तव्यस्यात् forests वना, destroys अग्नि them वनानि, and burns दाति the overgrowth रोमा of the earth पृथिव्याः ।

4. If there be no heat or fire in the sea water, it will cease to flow and all life will be extinct in it. In like manner, our activity and joy will vanish on the setting of the Divine Sun in our mind. The fire of knowledge will burn the dense forest of ignorance which has overgrown in our heart and become the source of the misery of the world.

—0—

शुसिति...रहता है	सोमः...वनस्पतिका कारण
अप्सु...पानो में	लेधाः...ब्रह्मा
हंस...बड़ो बतख	ऋत प्रजातः...विद्या से
न...सट्टश	प्रकाशित ।
सौदन्...पैठकर	पशुः...गौ
कृत्वा...कर्म स	शिशु...बच्चा
चेतिष्ठः...उभारने वाला	विभुः...चहुँ ओर फै
विशां...प्रजा के	लाहुँआ
उषर्भुत्...प्रबोधक	दुरेभाः...दूर

❀ ॥ ओम् ॥ ❀

शुसित्यप्सु हंसो न सौदन्
कृत्वा चेतिष्ठो विशामुषर्भुत् ।

सोमो न वेधा ऋतपूजातः

पशुर्न शिश्वा विभुर्दुरेभाः ॥ ५ ॥

५ वह हम में इस प्रकार रहता है जैसे जल में प्रविष्ट हुआ हंस, अपनी क्रियासे वह हमारी विद्या का उभारने वाला है, लोगों का प्रबोधक है, सोम के सदृश उत्पन्न करने वाला है, विद्यासे प्रकाशित होता है, दूर २ पर्यंत चहुं ओर फैला है जैसे गर्भ स्थित वच्छिडे के चहुं ओर गौ (की देह) होता है ।

Om !

5 *Shwasity apsu hanso na sidan*

kratva chetishtho visham usharbhut,

Somo na vedha rita prajatah

pashur na shishwa vibhur durebha.

5. He lives श्वसिति in us like न a swan हंस; when it enters सोदन् water अप्स, He is the arouser of knowledge चेतिष्ठः in creatures विशि by means of His divine wisdom and action कृत्वा, He makes us all sensible उषर्भुत, He is the creator वेधाः

manifested by knowledge ऋतप्रजातः like the principle of vegetation सोमः, He is like न a cow पशुः big with a calf शिशूः, He is all-encompassing विभुः, His glory is spread far far away दूरभाः ।

5. As trees can not live without vegetable life, as young ones can not be nourished without the mother, as swans can not be happy without water, and as none can see in the darkness of night without the light of fire; so we the human spirits can not be conscious, can not acquire knowledge without the inward light of Brahman, which is all in all.



॥ ऋग्वेद मंडल १, सूक्त ८६ ॥

—0—

नः...हम को	देवाः...अच्छे गुण
भद्राः...अच्छे	यथा...जिस प्रकार
कृतवः...यज्ञ	सदम्...सदा । इत्...हि
आयन्तु...प्राप्त हों	वृधे...वृद्धि के लिये
विश्वतः...सब ओर से	असन्...हों
अदव्यासः...अमर	अप्रायुवः...अमर
अपरोतासः...अजय	रक्षितारः...वचाने वाले
उद्भिदः...दुःख विदारक	दिवे २...प्रति दिन

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

आ नो भद्राः कृतवो यन्तु विश्वतो

दव्यासो अपरोतास उद्भिदः ।

देवा नो यथा सदमिद् वृधे असन्

अप्रायुवो रक्षितारो दिवे दिवे ॥ १ ॥

१ हम को सब ओर से सदैव अच्छे कर्म प्राप्त हों
जिससे अमर अजीत दुःख नाशक अजर विद्वान् लोग
अथवा अच्छे गुण प्रतिदिन हमारी वृद्धि के लिये रक्षा
करने वाली हों ॥

1. *A no bhadrah kratavo yantu vishwato
adabdhaso aparitasa udbhidah,
Deva no yatha sadamid vridhe asan
a prayuvo rakshitaro dive dive.*

1. Let Good भद्रा: works कृतव: ever सदमित् attend आयन्तु us न: from all quarters विश्वतः so that यथा energetic अदब्धासः irresistable अपरोतासः, undecaying अप्रायुवः qualities देवाः preventive of pain उद्भिदः be असन् our नः protector रक्षितारः day by day दिव दिवे ॥

—0—

देवानां...विद्वानों को	सख्यं...मित्रता
भद्राः...शुभ	उपसेदिम...पावें
सुमतिः...बुद्धि	वयं...हम [अच्छे गुण
ऋजूयतां..कल्याणकारोहो	देवाः...विद्वान् लोग,
रातिः...दान	आयुः...वयः
नः...हमें	प्रतिरन्तु...बढ़ावें
अभिनिवर्त्ततां...प्राप्तहो	जीवसे...जीने के लिये

❀ ॥ ओ३म् ॥ ❀

दे॒वानां भ॒द्रा सु॒मतिऋ॑जूय॒तां

दे॒वानां रा॒तिरभि॒ नो नि॒वर्त्त॑ताम् ।

देवानां सख्यमुप सेदिमां वयं

देवा न आयु प्रतिरन्तु जीवसे ॥ २ ॥

२ विद्वानों की अच्छी बुद्धि हमें ल्याणकारी हो, देवताओं का दान हमें सब ओर से प्राप्त हो, विद्वानों की मित्रता हम पावें, देवलोग हमारी आयु धर्म अनुसार जीने के लिये बढ़ावें ॥

Om !

2. *Devanam bhadra sumatir rijuyatam
devanam ratir abhi no nivartatam,
Devanam sakhyam upasedima vayam
deva na ayuh praturantu jivase.*

2. Let the good भद्रा understanding सुमति: of the learned देवानां grace ऋजूयतां us, let the generosity राति: of angels देवानां be निवर्ततां ever अभि: in us न:, may we वयं obtain उपसेदिम the friendship सखा of the learned देवानां, let good qualities देवा: increase प्रतिरन्तु our न: life आयु: for righteous living जीवसे ॥

तान्...उनको
 पूर्वया...प्राचीन
 निविदा...वेदवाणीसे
 हूमहे...आवाहनकरते हैं
 वयं...हम
 भगं...ऐश्वर्यवान्को
 मित्रं...मित्रको
 अदितिं...अविनाशी को
 दक्षं...जगत्कर्त्ता को

अस्त्रिधं...एकरसवर्त्तमान
 अर्यमणं...न्यायकारीको
 वरुणं...अष्टको
 सोमं...उत्पादकको
 अश्विना...हृदरूपी को
 सरस्वती...विद्यादेवी
 नः...हमको
 सुभगा...धन देनेवाली
 मयः...सुख । करत्..करै

❀❀ ॥ ओ३म् ॥ ❀❀

तान् पूर्वया निविदा हूमहे वयं

भगं मित्रमदितिं दक्षमस्त्रिधम् ।

अर्यमणं वरुणं सोममश्विना

सरस्वती नः सुभगा मयस्करन् ॥ ३ ॥

३ हम प्राचीन वेद वाणी से उन का आवाहन
 करते हैं जो ऐश्वर्यवान्, मित्र, अविनाशी, बनाने वाली
 एकरस वर्त्तमान, न्याय कारी, अष्ट, उत्पादक गुण
 हैं । धन देनेवाली विद्या हम को सुख देवै ॥

Om !

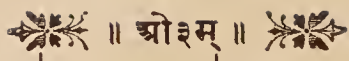
3. *Tan purvaya nivida kumake vāyam*
bhagam mitram aditim daksham asridham,
Aryamanam varunam somam ashwina
saraswati nah subhaga mayas karan.

3 .We वयं invoke हूमहे them तान् by means of the ancient पूर्वया Vedic speech निविदा, namely, the qualities of affluence भगं, amity मित्रं, glory अदितिं, dexterity दक्षं, constancy अस्मिधं, justice अर्यमणं, excellence वरुणं, tranquillity सोमं, and health अश्विना । May the lordly सभगा God of knowledge सरस्वती do करत् us नः good मयः !

—0—

तत्...वह । नः...हमको
 वातः...वायु
 मायोभु...सुखदनेवाली
 वातु...चले
 भेषजं...औषधि
 माता...जननी
 पृथिवी...भूमि
 पिता...जनक

द्योः...सूर्यलोक
 ग्रावाणः...मेघ
 सोमसुतः...सोमहेतु
 मयोभुवः...सुखकारो
 अश्विना...गुरु शिष्य
 शृणुतं...मुने
 धिष्ण्या...बुद्धिसेयुक्त
 युवं...तुम्हें



तन्ना वातो मयोभु वातु भेषजं

तन्माता पृथिवी तत् पिता द्यौः ।

तद् ग्रावाणः सोमसुतो मयोभुवस्

तदश्विना श्रुतं धिषण्या युवम् ॥४॥

४ वायु वह सुखकारी औषधि हमको लादे, सर्व जननी भूमि, पिता, सूर्य, मेघ, सुखकारी सोमरस, वह सबसुखकारी औषधि हम को दे' । हे बुद्धियुक्त अश्विना (वैद्य रूपो इंशुर) आप वह औषधि हमें दे' ।

Om !

[4. *Tan no vato mayobhu vatu bheshajam*

Tan mata prithivi tat pita dyow,

Tad gravanah somasuto mayobhuvah

Tad ashwina shrinutam dhishnyayuvam.

4 Let the God of the air वातः blow वातु that तत् medicine भेषजं which gives all happiness मया to us नः, the all-producing माता earth पृथिवी, the all-protecting पिता sun, द्यौः, the clouds ग्रावाणः, the agreeable juice

of the Soma or ambrosia, give us the medicine, O intelligent धिष्ण्या Physician Divine अग्निना, you यवं may give शृणुतं the medicine

—0—

तं...उसको
ईशानं...ईश्वरको
जगतः...जगत् के
तस्थुषः...स्थावर के
पतिं...स्वामीको
धियं...बुद्धिकी
जिन्मं...सुखदेनेवालेको
अवसे...रक्षाके लिये
हूमहे...बुलाते हैं
वयं...हम

पूषा...पालक
नः...हम की
यथा...जिस प्रकार
वेदसां...धनों का
असत्...हो
वृधेः...बढ़ती के लिये
रक्षिता...वचाने वाला
पायुः...पालक
अदब्धः...दयालु
रुस्तये...सुखदे लिये

❀ ॥ ओ३म् ॥ ❀

तमीशानं जगतस्तस्थुषस्पतिं

धियं जिन्मवसे हूमहे वयम् ।

पूषा नो यथा वेदसामसद्वृधे

रक्षिताप ॥ युरदब्धः रुस्तये ॥ ५ ॥

५. हम उस चल और अचल जगत् के स्वामी को जो बुद्धि को चेतन करता है रक्षा के लिये स्मरण करते हैं । वह हमारा दयालु भोजन दाता और रक्षा करनेवाला हमारे सुख के लिये उस प्रकार ही जैसे वह विद्यादि धर्मों का रक्षक है ॥

Om!

5. *Tam ishanam jagatas tasthanas patim
dhiym jinvam avase humahē vayam,
Pusha no yatha vedasam asad vridhe
rakshita payur adabdhā swastaye.*

5 We वयं invoke हमारे the तं Lord पति of movable जगतः and immovable तस्थुषः objects, who illumines जित्वं our intellect धियं for our protection अवसे । May the Nourisher पूषा be असत् our नः kind अदब्धः protector पायुः for our happiness स्वस्तये as He is the protector रक्षिता of the growth वृद्धे of the universal wealth वेदसाम् !

NOTE.—The invocation of God as the protector of the world is to create belief in us of our own immortality, for all easily believe the world to be everlasting from God's protection of it.

स्वति...सख । नः...हमको	तार्क्ष्यः...जाननेयोग्य
इन्द्रः...ईश्वर [वाला	अरिष्ट...दुःख
वृद्धश्रवाः...वडीसमग्री-	नेमिः...दूरकरने वाला
पूषा...पुष्टिकर्त्ता [वाला	बृहस्पति...वडास्वामी
विश्व वेदाः...सबजानने	दधातु...दे

❀❀ ॥ श्रीरम् ॥ ❀❀

स्वस्ति न इन्द्रो वृद्धश्रवाः

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः

स्वस्ति नो बृहस्पतिर्दधातु ॥ ६ ॥

६ वडी सामग्रीवाला ईश्वर हमको सुखदे,
सब जानने वाला पुष्टिकर्त्ता हमको सुखदे, दुःख
दूरकरने वाला जाननेके योग्य ईश्वर हमको सुखदे,
वडा स्वामी हमको सुख दे ।

Om !

6. Swasti na indro viddha shravah
swasti nah pusha vishwa vedah,
Swasti nas tarkshyo arishta nemih
swasti no brihaspatir dadhatu.

6 May the Lord इन्द्रः of great wealth
 वृद्धश्रवाः give दधातु us नः ease स्वस्ति ! May
 the all-knowing विश्वेदाः Preserver पूषा give
 us joy ! May the knowable God, the re-
 mover of pain अरिष्टानेमिः give us peace ! May
 the Great Lord वृहस्पतिः give us happiness !

—0—

पृषद...भोजना, वर्त्तना
 अश्व...घोडा, विजुली
 प्रश्नि...आकाश
 मातर...माताएं
 शुभयावानः...उपकारी
 विदथेषु...संग्राम

जग्मयः...जानेयोग्य
 अग्निजिह्वा...मनोहर
 मनवः...मननशील [वक्ता
 सूरचक्षसः...सूर्यके सामन
 विश्वे...सब [तेजस्वी
 देवा...विद्वान् लोग

❀ ❀ ॥ श्रीश्म ॥ ❀ ❀

पृषदश्वा मरुतः पृश्निमातरः

शुभंयावानो विदथेषु जग्मयः ।

अग्निजिह्वा मनवः सूर चक्षसो

विश्वे नो देवा अवसागन्निह ॥ ७ ॥

७ जो मनुष्य कि विजुलो वर्तसक्ते हैं, दैवी शक्तियाँ रखते हैं, शुभ कार्य करते हैं और संग्रामोंमें प्रवीण हैं, वह और सब देवता अर्थात् विद्वान् लोग जिनकी जिह्वा में अग्नि है अर्थात् वशी करण वाणी बोलते हैं, जो विचार करनेके समर्थ हैं और जो सूर्य के समान तेजस्वी हैं, यहां हमारी रक्षाके लिये आवें ।

Om !

7. *Prishad ashwa marutah prishnimatarah
shubham yavano vidatheshw agmayah,
Agni jihwa manavah sura chakskaso
vishwe no deva avasa agam an iha.*

7 Let men मरुतः who can employ electricity पृषदश्वाः, who have heaven born qualities पृश्निमातर, who do good to others शुभयावानः, who are experienced in wars विद्येषु ; & all विश्वे the gods or learned men देवाः, who have tongues of fire (eloquent speakers), who have power to think out मनवः, who are glorious as the sun सूरचक्षः come आगमन् here इह for our नः protection अवसा, i. e., let them be born among us.

भद्रं...शुभ

कर्णेभिः...कानों से

शृणुयाम...हम सुनें

देवाः...हे विद्वान् लोगो

पश्येम...हम देखें

अक्षिभिः...आंखों से

यजत्राः...हे यज्ञकर्त्ता

स्थिरैः...दृढ

अंगैः...हाथपैरों से

स्तुष्ट्वांसः...स्तुतिकरनेवाले

तनूभिः...शरीरों से

व्यशेम...पावें

देवहितं...इश्वर अर्थ

यत्...जो । आयुः...वयः

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

भद्रं कर्णेभि शृणुयाम देवा

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस् तुष्ट्वांसस् तनूभिर

व्यशेम देवहितं यदायुः ॥ ८ ॥

८ हे पूजने वाले विद्वान् लोगो, स्तुति करने वाले हम लोग कानों से शुभ सुनें, आंखों से शुभ देखें, दृढ अंगों से और शरीरों से जो आयुः इश्वर के अर्थ हो उसे पावें ।

Om !

8. Bhadram kanebhih shrinuyam deva
bhadram pashyem akshabhir yajatrah,

*Shirair angais tushtuvansas tanubhir
vyashem devahitam yad ayuh.*

8 O pious यजत्राः learned people देवाः, may we who pray स्तुष्टु वांसः, hear शाणुयाम what is good मद्रं with our ears कर्णेभिः, see पश्येम what is good मद्रं with our eyes अक्षिभिः, & with our firm स्थिरैः limbs अगैः & bodies तनूभिः, enjoy व्यशेम the life आयुः which यत् is devoted हितं to God देव !

—o—

शतं...सो । इत्...हि

नु...निश्चयकर

शरदः...ऋतु, वर्ष

अन्ति...जोते हैं

देवाः...विद्वान् लोग

यत्रा...जिसमें

नः...हमारे । चक्र...करो

जरसं...बुढापा

तनूनां...शरीरों का

पुत्रासः...बेटे

पितरः...बाप

भवन्ति...होते हैं

मा..मत । मध्या..बीचसे

रीरिषत...मारो

आयुः...वयः

गन्तो ... पाने की

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

शतमिन्न, शरदौ अन्तदेवा

यत्रा नश्चक्रा जरसं तनूनाम्

पुत्रासो यत्र पितरो भवन्ति

मा नो मध्या रोरिषतायुर्गन्तोः॥६॥

८ हे विद्वानो जिससे सो वर्ष जोते हैं उस व्यवहार में हमारे शरीरों का बुढ़ापा व्यतीत कराओ और जिस आयुमें पुत्र और पितर हमारे होते हैं वह आयु हमारी हो, और उस आयुकी पाने के बोध में हि हमें न मारदो ।

Om !

9. *Shatam innasharado antideva*
yatre nash chakr jorasama tanunam,
Pautraso yatra pitaro bhavanti
ma no madhya riresha tayur gantoh.

9 O God देव, make चक्र the old age जरस of our नः bodies तनूनां pass in the manner whereby यत्रा learned people देवाः live अन्ति a hundred रातं years शरदः, and in which यत्र there are भवन्ति sons पुत्रास and elders पितरः in our family, and do not मा cut us off रोरिषत midway मध्या to attain गन्तोः the age आयुः !

अदितिः...अविनाशी

द्यौः...सूर्यः

अन्तरिक्षं...आकाश

माता...मां । सः...वह

पिता...वाप

पुत्रः...बेटा

विश्वे...सब

देवाः...विद्वन्

पंच...पांच

जनाः...इन्द्रिय

जातं...उत्पन्न हुई वस्तु

जनित्वं...उत्पन्नहोनेवाले

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

अदिति॑द्यौ॑रदिति॑रन्तरि॑क्षम्

अदिति॑र्मा॒ता स पि॒ता स पु॒त्रः ।

विश्वे॑ दे॒वा अदितिः॑ पंच॒ जना॒

अदिति॑र्जा॒तम॑दिति॑र्ज॒नित्व॑म् ॥ १० ॥

१० अविनाशी ईश्वर, सूर्य, आकाश, मां, वाप, बेटा, सब विद्वान् लोग, अथवा ३३ देवता, पांच इन्द्रिय, उत्पन्न हुए और उत्पन्नहोनेवाले पदार्थ, सबमेंव्याप्त है ।

NOTE.—३३ देवता यह हैं—८ वासु अर्थात् पृथ्वी, जल, तेज, वायु, आकाश, सूर्य, चन्द्र, नक्षत्र—११ रुद्र अर्थात् प्राण, अपान, व्यान, सामान, उदान, नाग, कृकल, कूर्म, देवदत्त, धनंजय—१२ आदित्य

अर्थात् मेघ, वृष, मियुन, कर्क, सिंह, कन्या, तुला, हस्तीक, धन, मकर, कुंभ, मीन,—२मूक्षम करण अर्थात् स्नानयत्न (विजुली) और प्रजापति (यज्ञ) ॥
देवता का अर्थ वडे पदार्थ हैं जो ईश्वरके बनाये हैं ।

Om!

10. *Aditir dyour aditir antarikham*
aditir amata sa pita sa putrah,
Vishwe dev aditih pancha jana
aditir gatan aditir janitwam.

10 The Eternal अदिति: God isthe sun !
द्यौः, sky अन्तरिक्षं, and mother माता, He स is
the father पिता, He is the son पुत्रः, all विश्वे
the gods or learned people देवाः or 33 cate-
gories, the five पंच senses जनाः, the objects
produced जातं and to be produced जनित्वं

NOTE.—The 33 gods or categories are 8 localities :
the earth, water, fire, air, ether, sun, moon, & planets ;
11 vitalities : respiration, excretion, secretion, diges-
tion, circulation, nictitation, contraction, expansion
yawning, sneezing elasticity, 12. constellations : Aries,
Taurus, Gemini, Cancer, Leo, Virgo, Libra. Scorpion,
Sagittarius, Capricornus, Aquarius, Pisces ; 2 forces :
electricity and energy.

❀ ❀ श्रीम् ❀ ❀

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शालापास्तकषभया स्वाधीन एव रचितः ॥

॥ भूमिका ॥

इस ७वीं वेदिक पुस्तक में २ मंस्कृत स्तोत्र, ३४ वां और ३६ वां यजुर्वेद का अध्याय है अर्थात् १८ श्लोक और ७१ वेद मंत्र हैं । ३६ वां अध्याय कर्म काण्ड का है । स्वामो दयानन्द सरस्वती जी के अनुसार अंत्यैष्टिका है और महीधर के अनुसार प्रायश्चित्त का है अर्थात् मन्त्र पढ़ कर आहुति अग्नि में दना चाहिये । अन्य अध्यायों का अर्थ तो ईश्वर के स्मरण अर्थ स्पष्ट है परन्तु इस का अर्थ यह है कि सब कुछ समर्पण करके और निष्काम होके कर्म करना चाहिये । अग्नि में गुग्गुलि डालना एक प्रकार का चिन्ह है, वास्तव में स्वार्थ को जिससे अन्यकी हानि हो उसे त्यागना चाहिये । तात्पर्य यह है कि जो कुछ करो, अंगसे कोई शुभ चेष्टा करो, वह सब ईश्वर अर्थ अर्थात् प्राणी मात्र के हित करना चाहिये ।

वेदिक पुस्तकों इस से उपरांत नहीं बनेंगी इन ७ पुस्तकों में २५० मन्त्र हैं जिनके पढ़ने से वेद में आसक्ति हो जाता है । सो वेदिक पठशाला के विद्यार्थी इन को पढ़ के यजुर्वेद बड़े हर्ष से पढ़ते हैं ।

दुर्गापसाद

॥ ऋग्वेद मंडल ७ सूक्त ३५ ॥

शान्तिपाठ

NOTE—Its Roman and English translation is given at the end,
—0—

ओं शं न इन्द्राग्नो भवतामवोभिः, शं न इन्द्रावरुणा रातहव्या । शमिन्द्रासोमा सुविताय शंयोः, शं न इन्द्रापूषणा वाजसातौ ॥ १ ॥

१ इन्द्र और अग्नि रक्षाके साधनो के साथ हम को सुखकारी हों, इन्द्र और वरुण भोजनो समेत हमको सुखदें । इन्द्र और सोम सुखकी वृद्धि के अर्थ कल्याणकारी हों, इन्द्र और पूषा अन्न के लाभमें हमारे सुखकारी हों ॥

शं नो भगः शमु नः शंसे अस्तु, शन्नः पुरन्धिः शमु सन्तु रायः । शं नः सत्यस्य सुयमस्य शंसः, शं नो आर्य्यमा पुरुजातो अस्तु ॥ २ ॥

२ अभ्युदय हमें सुख कारी हो, यश हमें सुख कारी हो, राजमंत्री हमें सुखदे, राजा सुख कारी हो, अच्छे प्रबंध वाले सत्य की कीर्ति हमें सुख कारी हो, बड़ाप्रसिद्ध न्यायकारी हमें सुख दे ॥

शं नो धाता शमु धर्त्ता नो अस्तु, शं न उरुची भवतु स्वधाभिः । शं रोदसी बृहतो शं नो अद्रिः,

शं नो देवानां सुहवानि सन्तु ॥ ३ ॥

३ धारण करने वाला हमें सुखदे, पाप पुण्य देखने वाला हमें सुख कारी हो, भूमि अन्न के सहित हमें सुखकारी हो, विस्तीर्ण धरती आकाश हमें सुखकारी हों, पर्वत हमें सुखदें, विद्वानों को प्रार्थना हमें सुखकारी हों ॥

शं नो अग्निर्ज्योतिरनीको अस्तु शं नो मित्रावरुणावश्विना शम् । शं नः सुकृतां सुकृतानि सन्तु, शं न इषिरो अभिवातु वातः ॥ ४ ॥

४ ज्योति और वल युक्त अग्नि हमें सुखदे, सूर्य चंद्र रोहिणी आदि नक्षत्र हमें सुख दें, अच्छे लोगों के शुभ कर्म हमें सुख दें, प्राण वायु हमें सुखकारी हो ॥

शं नो द्यावापृथिवी पूर्वहृती, शमन्तरिक्षं दृश्ये नो अस्तु । शं न ओषधीर्वनिना भवन्तु, शं नो रजसस्पतिरस्तु जिष्णुः ॥ ५ ॥

५ पहिले बने हुये आकाश और भूमि हमें सुखदें, अंतरिक्ष हमारे देखने के काम में सुख

कारी हो, वनकी औषधियां हमें सुखकारी हों,
तारागनों का बलवान् पति इन्द्र अर्थात् विद्युत्
हमें सुखकारी हो ॥

शं न इन्द्रो वसुभिर्देवो अस्तु, शमादित्येभिर्वरुणः
सुशंसः । शं नो रुद्रो रुद्रेभिर्जलाशः, शं नस्त्वष्टाम्ना-
भिरिह शृणोतु ॥ ६ ॥

६ इन्द्र देव वसुओं के साथ हमें सुखकारी हो,
सुंदर चंद्र १२ आदित्यों के साथ हमें सुख कारी हो,
सुखरूप रुद्र प्राणों के साथ हमें सुख कारी हो,
सृष्टिकरता शक्तियों के साथ यहां यज्ञमें हमारा
स्तोत्र कृपाकर के सुनै ॥

शं नः सोमा भवतु ब्रह्म शं नः, शं नो आवाणः
शमु सन्तु यज्ञाः । शं नः स्वरूपां मितयो भवन्तु,
शं न प्रस्वः १ शम्बस्तु वेदिः ॥ ७ ॥

७ सोम हमें सुखदे, ब्रह्म हमें सुखदे, कठिन
भूमि हमें सुख कारी हो, यज्ञ हमें सुख कारी हो,
यज्ञके यंत्र हमें सुखदैं, लता हमें सुखदैं, वेदि हमें
सुख दे ॥

शं नः सूर्य उरुचक्षा उदेतु, शं नः श्वतसः प्रदिशो
भवन्तु, । शं नः पर्वता ध्रुवयो भवन्तु, शं नः सिन्धवः
शमु सन्त्वापः ॥ ८ ॥

८ वडा तेज वाला सूर्य हमारे लिये सुख
कारी उदयहो, चारो दिशा हमै सुखप्रद हों, अचल
पहाड हमै सुख देने हारे हों, नदियां हमै सुख
दैं, समुद्र हमै सुख दैं ॥

शं नो अदितिर्भवतु व्रतेभिः, शं नो भवन्तु मरुतः
स्वर्काः । शं नो विष्णुः शमु पूषा नो अस्तु, शं नो
भवित्रं शम्बस्तु वायुः ॥ ९ ॥

९ अविनाशो देव अपने नियमके साथ हमै
कल्याणकारी हो, अच्छे मनुष्य हमै चैन देनेहारे
हों, विष्णु हमसे प्रसन्न रहै, पालक ईश्वर हम पर
प्रसन्नरहै, जल हमै कुशलकारी हो, वायुअनुकूल हो ॥

शं नो देवः सविता त्रायमाणः, शं नो भवन्तूप्रसे
विभातीः । शं नः पर्जन्यो भवतु प्रजाभ्यः, शं नः
क्षेत्रस्य पतिरस्तु शम्भुः ॥ १० ॥

१० रत्नक उत्पादक प्रकाशक सूर्य हमै सुख
कारी हो, प्रकाशमान प्रभात हमै सुखकारी हो,

मेघ हमारी प्रजाको सुख कारी हो, सुखप्रद खेत
का स्वामी हमै मंगल कारी हो ॥

शं नो देवा विश्वदेवा भवन्तु, शं सरस्वती सह
धोभिरस्तु । शमभिषाचः शसु रातिषाचः, शं नो
दिव्याः पार्थिवाः शं नो अपराः ॥ ११ ॥

११ सब विद्वान लोग हमपर प्रसन्न रहैं, विद्या
बुद्धि सहित हमारा कल्याण करे, यज्ञ हमै सुखदे,
दान हमारा सुख पूर्वक हो, वर्षाका जल सुखदायी
हो, पृथिवी पर का जल हमै सुख कारी हो ॥

शं नः सत्यस्य पतयो भवन्तु, शं नो अर्वन्तः शसु
सन्तु गावः । शं न ऋभवः सुकृतः सुहस्ताः, शं नो
भवन्तु पितरो हवेषु ॥ १२ ॥

१२ सत्य के पालक हमारे लिये कुशल दायक
हों, घोड़े हमै सुख पहुचावें, गाएं हमै सुख देने
हारी हों शुभ कर्म युक्त अच्छे हाथ वाले शूर वीर
हमै क्षेमप्रद हों, पितर हमै पूजा में शान्ति दें ॥

शं नो अज एकपाद् देवा अस्तु, शं नोऽहिर्बुध्न्य
१ः शं समुद्रः । शं नो अपानपात् पेरुरस्तु, शं नः
पृश्निर्भवतु देवगोपा ॥ १३ ॥

१३ अजन्मा केवल स्वरूप देव हमें मंगल दायक हो, पाप नाशक हमें सुखदे, समुद्र अनु-कूल रहै, उपद्रवों से पार लंघाने वाला देव हमें कुशल दे, विद्वानों की पालक देवी हमें आनंददे ॥

आदित्या रुद्रा वसवो जुषन्ते, दं ब्रह्म क्रियमाणं नवीयः । शृण्वन्तु नो दिव्यः पार्थिवाहो, गोजाता उत ये यज्ञियासः ॥ १४ ॥

१४ यह नवीन रचाहुआ स्तोत्र आदित्य, रुद्र, वासु विद्वानों को स्वीकृत हो, जो आकाश भूमि अंतरिक्ष में उत्पन्न हुये यज्ञ शील आत्मा हैं वह सब हमारे स्तोत्र को सुनै ॥

ये देवानां यज्ञिया यज्ञियानां, मनोर्यजता अमृता ऋतज्ञाः । ते नो रासन्तासुरुगायमद्य, यूयं पात स्वस्तिभिः सदा नः ॥ १५ ॥

१५ जो देवों के यज्ञ करने वाले हैं, जो यज्ञ करने वाले और प्रजापति के पूजने वाले, सुक्त पुरुष, विद्यावान हैं, वह हमें आज महा यज्ञ प्रदान करें, आप हमारी सदा सुक्तिदेकर रक्षाकरें ॥

❀ ॥ ओ३म् ॥ ❀

॥ यजुर्वेद आध्याय ३४ । मंत्र १ ॥

यत्...जो	ज्योतिषां...प्रकाशोंका
जाग्रतः...जागतेका,	ज्योतिः...प्रकाश
दूरं...दूर। उदैति.जाताहै	ऐकं...एक
दैवं...स्वर्गो	तन्...वह
तत्...वह। उ...हि	मे...मेरा
सुप्तस्य...सोयेहुए का	मनः...मन, चित्त
तथैव...उसीप्रकार	शिव...शुभ
एति...आती है	संकल्प...इच्छा
दूरंगमं...दूरजाने वाला	अस्तु...हो।

❀ ॥ ओ३म् ॥ ❀

वज्जागृ॑वो दूरमु॒दैति॑ दै॒वं

तद् सु॒प्तस्य॑ तथै॒वैति॑ ।

दूर॑ंगमं ज्योति॒षां ज्योति॒रेकं॑

त॒न्मे मनः॑ शि॒वसं॑ कल्पमस्तु ॥

५ मेरा मन कल्याणकारी शुभ इच्छा वाला हो, जो जाग्रत अवस्था में दूर जाता है, और सुषुप्ति अवस्था में उसी प्रकार लौट आता है, जो दिव्य है, दूर जाने के समर्थ है, और प्रकाश को अर्थात् इन्द्रियों का प्रकाशक है ।

Om !

Yaj jagrato duram udaiti duivam

tadu suptasya tathai vaiti,

Duram gamam jyotisham jyotir eskam

tan me manah shiva sankalpam asu.

May my मे mind मनः or will be अस्तु of good शिव intentions संकल्प, which is celestial दैवं, which यत् goes उदैति far दूरं in waking state जाग्रतः and उ which तद् returns एति similarly तथैव in sleep, being the sole एकं far दू reaching गमं light ज्योतिः of the senses or luminous objects ज्योतिषां ।

येन...जिससे
 कर्माणि...काम
 प्रपसः...अच्छे स्वभाव के
 मनीषिणः...विचारवान
 यज्ञे...शुभकैर्य में
 कृण्वन्ति...करते हैं
 विदथेषु...पाप से लड़ने में
 धीराः...बुद्धिमान्
 यद...जो

अपूर्वं...आश्चर्यवान्
 यज्ञं...पूजनीय
 अन्तः...में, भीतर
 प्रजानां...सृष्टिके
 तत्...वह । मे...मेरा
 मनः...मन, इच्छा
 शिव...शुभ
 संकल्प...विचार
 अस्तु...हो

❖ ❖ ❖ ॥ ओ३म् ॥ ❖ ❖ ❖

येन कर्मा॑ण्य॒पसो॑ मनी॒षिणो॑
 य॒ज्ञे कृ॒ण्वन्ति॑ वि॒दथे॑षु॒ धीराः॑ ।
 यद॑पूर्वं॒ य॒ज्ञम॒न्तः प्र॒जानां॑
 तन्म॑ मनः॒ शिव॑सं॒कल्प॑मस्तु ॥

य० अ० ३४ मं० २॥

६ मेरा मन शुभेच्छायुक्त हो, जिस मनसे शुभ कर्म
 करने हारे बुद्धिमान् विचारवान पुरुष यज्ञ से

और पापसे लड़नेमें अच्छे कर्म करते हैं, जो
अद्भुत और देवता स्वरूप है, और जो सब प्रजा को
अन्तर विराजमान् है ।

Om ;

*Yena karmany apaso manishino
yajne krinwanti vidatheshu dhirah,
Yad apurvam yaksham antah prajanam
tan me manah shivasankalpam astu.*

6. May my मे mind मनः be अस्तु of good
शिव will संकल्प, by which येन wise धीरा
thinkers मनीषिणः of good nature अपसः,
perform कृण्वन्ति good nature कर्माणि in a
sacrifice यज्ञे and in battles against sin or
works of science विद्येशु, which यत् is
wondrous पूर्वं, angelic यक्ष and within अन्तः
the hearts of all creatures प्रजानाम् ।

N. B.—These six mantras or verses beautifully describe
the qualities of the mind, whose good or elevation can only
be effected by directing it to the contemplation of the
Divine attributes and to the performance of good works.
Man's happiness depends on the right mind.

यत्...जो
 प्रज्ञानं...ज्ञान स्वरूप
 उत...और
 चेतः...चैतन्य
 धृतिः...धैर्य स्वरूप
 यज्...जो
 ज्योतिः...प्रकाश
 अन्तः...में, भीतर

अमृतं...अमर
 प्रजामु...उत्पन्नहुँ, जो मैं
 यस्मात्...जिससे
 न...नहि
 ऋते...विना
 किंचन...कोईभी
 कर्म...काम
 क्रियते...किया जाता है

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

यत् प्रज्ञानमु॑ न चेतो॑ धृतिश्च
 यज् ज्योति॑रन्तर॒मृतं प्रजामु॑ ।
 यस्मान्न ऋ॒ते किं च॒न कर्म॑ क्रियते
 तन्म॑ मनः शिवसं॑कल्पमस्तु ॥

ये० अ० ३४ मं० ३ ॥

७ मेरा मन धर्मिष्ठ और हरिभक्त हो, जो मन
 ज्ञानस्वरूप, चेतन स्वरूप और धैर्य स्वरूप है, और
 जो प्राणधारियों में एक अमर निरन्तर ज्योति है,
 और जिसके विना कोईभी कार्य नहि होता है ।

Om !

*Yat prajnanam uta cheto dhritish cha
 ya j jyotir antar amritam prajasu,
 Yasman na rite kin chana karma kriyate
 tan me manah shiva sankalpam astu.*

7 May my मे mind मनः which यत्, is knowledge incarnate प्रज्ञानं, consciousness चेतनः, and perseverance धृतिः, which य is an immortal अमृतं light ज्योतिः in the interior अन्तर of creatures प्रजासु, and without ऋते which यस्मात् nothing निकंचन can be done क्रियते, be असु of righteous शिव thoughts संकल्प ।

N. B.—The mind is what is called the will in English, although it appears to mean the soul here. The मे (ego) indicates the soul.

येन...जिससे । इदं...यह
 भूतं...अतीतकाल
 भुवनं...वर्तमान
 भविष्यत्...आगेका काल
 परि...पूरी रीतिसे
 गृहीतं...जानाजाता है

अमृतेन...अमर
 सर्वं...सब
 यज्ञः...शुभकार्य
 तायते...रचाजाता है
 साप्त...सात
 होता...हवनकरने वाले

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

येनेदं भूतं भुवनं भविष्यत्

परिग्रहीतममृतेन सर्वम् ।

येन यज्ञस्तायते सप्तहोता

तन्मे मनः शिवसंकल्पमस्तु ॥

य० अ० ३४ मं० ४

८ मेरा मन परमेश्वर परायण हो, जिस अमर शीख
मनसे यह सब भूत भविष्यत् वर्त्तमान् जाना जाता
है, और जिस के द्वारा सप्तहोतारूपी इन्द्रियों का
यज्ञ होता है ।

Om !

*Yen edam bhutam bhuvanam bhavishyat
parigrihitam amritena sarvam,*

Yena yajnas tayate saptahota

tan me manah shivasankalpam astu.

8. May my मे mind मनः be अस्तु righteous
शिवसंकल्प, by which येन immortal अमृतेन
power all सर्व this इदं—past भूतं, present

भुवनं, & future भविष्यत्—is comprehended परिगृहीतं, and by which येन a sacrifice यज्ञः of seven सप्त ministering agents होता is performed तायते ।

N. B. The seven ministers which help in the sacrifice of the world, or all the works done on the earth, are the five senses, will and intellect, which do all works in the world, in fact, they constitute man.

यस्मिन्...जिसमें
ऋचः...ऋग्वेद
साम...सामवेद
यजूंषि...यजुर्वेद
प्रतिष्ठिता...रखे है

रथनाभौ...रथकी नाभी
इव...समान
आराः...अरा
चित्तं...ज्ञान
सर्वं...सब । ओतं...रखा

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

यस्मिन्ऋचः साम यजूंषि यस्मिन्
प्रतिष्ठिता रथनाभाविवाराः ।

यस्मिंश्चित्तं सर्वमोतं प्रजानां

तन्मे मनः शिवसंकल्पमस्तु ३४ । ५

मेरा मन दिव्य विचार युक्त हो, जिस मनमें ऋक् साम यजु और जिसमें अथर्व वेद उस प्रकार रखे हैं जैसे चक्र की नाभि में आरा संयुक्त होते हैं, और जिसमें प्रजा के सब वस्तुओं का ज्ञान ओत प्रोत है अर्थात् जिस प्रकार वस्त्र में तन्तुओं की संतति होती है उस प्रकार मन में ज्ञान प्रतिष्ठित है ।

Om !

*Yasmin richah sama yajunshi yasmin
pratishthita rathanabha viv arah,*

*Yasminsh chittam sarvam otam prajanam,
tan me manah shiva sankalpam astu.*

9. May my मे mind मनः, in which यस्मिन् the Rig ऋग्, Sama साम, Yajur यजुः, and in which यस्मिन् the Atharva अथर्व Veda are so deposited प्रतिष्ठिताः as इव the spokes आराः in the navel नाभौ of a chariot रथ wheel, and in which यस्मिन् the omni-science सर्वं चित्तं of creatures प्रजानां is inherent ओत like warf & woof in cloth, be अस्तु intent on thinking संकल्प of God शिव !

सुषारथिः...अच्छारथी
अश्वान्...घोड़ों को
इव...समान
यन्...जो
मनुष्यान्...पुरुषों को
नेनीयते...चलाता है
अभीशुभिः...वागों से

वाजिनः...घोड़ों को
इव...जैसे
हृत्...हृदय
प्रतिष्ठं...रखा है
यद्...जो
अजिरं...जरारहित
जविष्ठं...वेगवान्

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

सुषारथिरश्वानिव यन्मनुष्यान्
नेनीयते अभीशुभिर्वाजिन इव ।

हृत्प्रतिष्ठं यदजिरं जविष्ठं

तन्मे मनः शिवसंकल्पमस्तु ॥

य० अ० ३४ मं० ६ ॥

१० जो मन कि मनुष्यों अर्थात् सर्व प्राणियों को
इस प्रकार प्रेरित है जैसे प्रवीण सार्थी घोड़ों को
चलाता है तथा प्रयत्नों से घोड़ों को रोकता है, और
जो मन हृदय में प्रतिष्ठित है, और जो जरा रहित

और सब से अधिक वेगवाला है वह मेरा मन
सच्चिदानंद परमेश्वर के ध्यान में लगे ।

Om !

Su sharuthir ashwan iva yan manushyam

nēniyate bhishubhir vajina iva,

Hrit pratishtam yad ajiram javishtham

tan me manuh shiva shankalpam astu

May my मे mind or will मनः be of
righteous शिव intent संकल्प, which यत्
impels नेनीयते the people, मनुष्यान्, rather
creatures, as इव a good सु charioteer सारथी
drives his horses अश्वान् or as he इव checks
his horses वाजिनः with reins अभीशुभिः, which
यत् is seated प्रतिष्ठं in the heart हृत्, and
which यत् is undecaying अजिरं & swiftest
अविष्टं of all.

यस्य निःश्वसितं वेदा यो वेदंभ्योऽखिलं जगत् ।

निर्ममे तमहं वंदे विद्यातीर्थ महेश्वरम् ॥

I bow to the Great God, the ferry of knowledge,
whose breath is the Vedas, and who has made the
whole world according to the Vedas (His Laws).

पितुं... आत्मविद्यारूप

नु... हि [की अन्न

स्तीषं... मांगताहूँ

महः... बड़ा

धर्माणं... धर्मवर्धक

तविषीं... बलदायक

यस्य... जिसके

त्रितः... तीन काल

व्योजत्... होता है

ओजसा... बलसे

वृत्रं... अंधकार, पाप

विपर्वं... खंड २

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

पितुं नु स्तीषं महो धर्माणं तविषीम् ।

यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ७

७ मैं उस बड़े धर्म वर्धक और बलदायक आत्म विद्या रूपी अन्न को हि मांगताहूँ जिसके बलसे अविद्या अन्धकार तीनों कालों में खंडित कर दिया जाता है ।

Om!

7. *Pitum nu stosham maho dharmanam tavishim*
Yasya trito v yojasa vritram viparvam ardayat.

7. I pray स्तीषं certainly नु for that great महः invigorating तविषीं and virtue-sustaining धर्माणं food पितुं of spiritual knowledge, with whose यस्य power ओजसा

the darkness वृत्र of sin is reduced व्यसर्दयत
to shreds विपर्व in all times चितः ।

N. B.—Vritra means literally a covering, in mythology a cloud or a demon that hides the sun and fights with him. The sun pierces and kills him, who then flows from mountains in the shape of torrents & inundates the plain. Really, it is the mental darkness or covering which hides the sun or the soul. If the soul dispels it, her light diffuses joy in the world more than any rain. The food above talked of is the knowledge of the Divine.

—o—

इदं...भी	सुधि...कर
अनुमते...ईश्वर	कृत्वे...बुद्धि
त्वं...तू	दद्याय...बल
अनुमत्यासै...सुन	हिनु...दे । य...हमारी
शं...कल्याण	आयूषि...जीवन
च...और । नः...हमको	प्रतारिषः...बढा

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

अनि॑दनु॒मते॒ त्वं॑ म॒न्या॑सै॒ शं॑ च॒ न॒सु॒धा॒धि ।

कृ॒त्वे॑ द॒द्या॒य॒नो॑ हि॒नु॒ प्र॒ य॒ आयू॑षि॒ तारि॑षः

हे परमेश्वर, तू हमारी विनय सुन ! हम
को कल्याण दे ! हम को बल बुद्धि दे ! और हमारी
आयुको वृद्धि कर !

Om!

8. Anvid anumate twam manyasai sham cha nas
kri lhi, kratwe dakshaya no hinu pra na ayunshi
tarishuh.

8. O God अनुमते, do Thou त्वं hear
अनु मन्यासै us too इत् ! Do कृधि us नः good
शं ! Give हिनु us नः reason कृत्वे and च
power दत्ताय ! Prolong प्रतारिषः our नः
lives आयूषि !

N. B.—Dak-ha means dexterity. God is called *anumate*
because His existence is inferred by us. The word means
inference.

नः...हमारा। अद्य...अव	च...और	[ने वाला
अनुमतिः...ईश्वर	हव्यवाहनः	भोजन लेजा
यज्ञं...कार्य	भवतं...हो	
अनुमन्यतां...स्वीकारकरे	दाशुषे...देनेवाले को	लिये
अग्निः...वह्निः	मयः...मुख	

❖❖❖ ॥ ओ३म् ॥ ❖❖❖

अनु नोऽद्यानुमतिर्यज्ञं देवेषु मन्यताम् ।

अग्निश्च हव्यवाहनो भवतं दाशुषे मयः ६

६ परमेश्वर विद्वानों में यज्ञ स्वीकार करे और
हव्यवाहन अग्निः देनेवाले को मुख कारी हो ।

Om !

9. Anu no 'dya anumâtir yajnam deveshu manyatum, agnish cha havyavahuno bhavatam dashushe mayah.

9. Let God or Divine Wisdom अनुमतिः sanction अनुमन्यतां a sacrifice यज्ञं among the learned देवेषु and च let the fire अग्निः be भूतं the carrier of food हव्यवाहनः delightful मयः to a donor दाशुषे ।

N. B.—Here Agni means probably sacrifice. So the man-
tra may mean: Let God approve a sacrifice of the learned
and let it be beneficial to the performer.

—o—

सिनीवालि...प्रेम
पृथुष्टुके...प्रशंसनीय
या...जो
देवानां...देवोंका
असि...तूहै
खसा...अग्रणी

जुषस्व...स्वीकारकर
हव्यं...भोजन
अहुतं...चढाया हुआ
प्रजां...लोगोंको
देवि...ईश्वरीय
दिदिदि...दे । नः...हमें

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

सिनीवालि पृथुष्टुके या देवानामसि खसा
जुषस्व हव्यमाहुतं प्रजां देवि दिदिदि नः १०

१०. हे प्रशंसनीय प्रेम करने वाली ईश्वर, तू देवताओं का अग्रणी है ! चढाये हुए भोजन को स्वीकार कर । हमको संतान दे ।

Om !

10. *Sinivali prithushtuke ya devanam asi swasa. Juhaswa havyam abutam prajam devididrahi nah.*

10. O Divine देवि Love सिनीवालि (God) much praised पृथुष्टुके do Thou who या art असि the leader स्वसा of gods देवानां, accept जुषस्व the offered आहुतं food हव्यं and give दिदिदि us नः progeny प्रजां ।

—o—

पञ्च...पांच । नद्यः...नदी	पञ्चधापः...५ प्रकार
सरस्वती...वेदवाणी	देशे...देश में
अपियन्ति...जाती है	अभवत्...होती है
सस्रोतसः...स्रोतासे	सरित्...नदी

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

पञ्च नद्यः सरस्वतीमपियन्ति सस्रोतसः ।

सरस्वती तु पञ्चधासी देशेऽभवत्सरित् ११

११ पांच इंद्रिय रूपी नदियां अपने स्त्रोता आत्मा से निकल कर वेदवाणी की नदी में गिरती हैं अर्थात्, सब इंद्रिय सत्यविद्या के पाने में लगी रहती हैं यद्यपि पांच प्रकार की हैं परंतु भूमिपर एक ही हैं अर्थात्, सत्य संसार में सब एक है ॥

Om !

11. *Pancha nadyah sarāswatīm apiyanti
sasrotasah, saraswati tu panchadha so deshe
bhavat sarit.*

11. Five पंच rivers नद्यः of the senses rising from the same source सस्त्रोतमः of the mind go to अपियन्ति the Saraswati river सरस्वती of the Vedic Speech, who सरस्वती the' तु five-folded पंचा becomes अभवत्, a river सरिन् in the land देशे ।

—o—

त्वं...तू । अग्ने...हे ईश्वर	तव...तेरा
प्रथमः...पहिला	अते...शासनमें
अंगिरा...मुखदाता	कवयः...सुंदर [वाले
ऋषिः...मंत्रदृष्टा	विद्वन्नामसः...कर्म जानने
देवानां...देवीं का [कारी	अजायन्त...उत्पन्न होते हैं
अभवः...ह । शिबः...सुख	मरुतः...हनुम
सखा...मित्र	भ्राजदृश्यः...शत्रुमर्दन

❀ ॥ ओ३म् ॥ ❀

त्वमग्ने प्रथमो अग्निरा ऋषि-

देवो देवानामभवः शिवः सखा ।

तव व्रते कवयो विद्वन्नापसो

ऽजायन्त मरुतो भ्राजदृष्टयः ॥ १२ ॥

१२ हे परमेश्वर, तू प्रथम सुखदाता, मंत्र दृष्टा, देवों का देव, कलागणकारी और मित्र है । तेरे व्रत में मनुष्य कशे अपने कर्म जानने वाले और विजय शील और शत्रु मर्दन करने वाले होते हैं ।

Om !

12. *Twam agne prathamō ang'ira rishir devo devanam abhavah sakhâ, tava brate kavayo vidm-
"napaso ajoyanta maruto bhraja drashtayah.*

12. O God अग्ने, Thou त्वं art अ३भवः the first प्रथमः benefactor अगिरा, most wise ऋषिः, the God देवः of gods देवानां Saviour शिवः and friend सखा । In Thy तव rule व्रते are born अजायन्त mortals

मरुतः amiable कवयः, who know their deeds
विद्यनापसः, and whose weapons shine
भ्राजट्टयः ॥

त्वम्...तु । नः...हमारे
अग्ने...हे ईश्वर
तव...तेरी
पायुभिः...रक्षासे
मघोनः...जीव
रक्ष...वचा
तनुः...शरीर
च...और
वन्द्य...पूजनीय

चाता...रक्षक
लोकस्य...पुत्र
तनये...पौत्र
गवां...पशुओं का
अग्नि...हे
अनिमेषं...सावधानीसे
रक्षमाणः...रक्षाकरना
तव...तेरा
व्रते...संवामें

❀ ॥ ओ३म् ॥ ❀

त्वम् नोऽअग्रे तव देव पायुभिर्

मघोनो रक्ष तन्ववश्च वन्द्य ।

चाता लोकस्य तनये गवामस्य

निमेषं रक्षमाणस्तव व्रते ॥ १३ ॥

१३ हे अग्नि देव पूजनीय, आप हमारे लडके नातो और गाओं के रक्षक हैं, सावधानों से रक्षा करते रहते हो, अपनी देवा में हमारे आत्मा और शरीर को रक्षा अपने पालन करने की शक्तियों से कीजिये ।

Om !

13. *Twam no agne tuva deva payubhir
moghono rakcha tanwash cha vandya,
Trâtâ tokasya tanaye gavam asya
nimesham rakchamanas tawa brate.*

13 O God देव, omniscient अग्नि and adorable वन्द्य, 'Thou त्वं art अग्नि the protector चाता of our son तोकस्य, grandson तनये and cattle गवां, carefully अनिमेषं protecting रक्षमाणः us, protect रक्ष our नः souls मघोनः and च bodies तनुः in Thy तव service व्रत with Thy तव protecting powers पायुभिः ।

N. B.—It is God alone who ever protects our children our property, and our life. Blessed are they who serve Him

उत्तनायां... पृथिवीपर
 अवभर... फैला
 चिकित्वान्... विद्वान्
 तस्यः... शोध
 प्रवीता... दृष्टु
 वृषणं... यज्ञ
 जजान... किया [तेज
 अरूपस्तूपः... करुणामय

रुशत्... शङ्कु त
 अस्य... उसका
 पाजः... समर्थ
 इडायाः... पृथिवी का
 पुत्रः... पञ्चक
 वयुने... विद्या में
 जनिष्ट... प्रकट होता है

❀❀ ॥ ओ३म् ॥ ❀❀

उत्तानायावभरा चिकित्वान्-

तस्यः प्रवीता वृषणं जजान ।

अरूपस्तूपो रुशदस्य पाज

इडायास्य, जो वयुने, जनिष्ट ॥ १४

१४ जब वह जाहने वाला विद्वान् संसार जज्ञ करता है तब पृथिवीपर धर्म रक्ष विद्या रूप में शोध प्रकट होता है । उस की समर्थ पृथिवी पर फैलाव ॥

Om !

4. *Uttanayam ara bhara chikittvan
sadya pravita vrishanam jaiāna,
Arushas tupo rushādasya paja
idayah putro vayune janishta.*

4. A learned man चिकित्वान् desirous
of power performs जज्ञान a sacrifice
on earth उत्तानायाम्, then the saviour
of the world इडायाः whose glory is
by अरुषस्तूपः, is soon manifested अजनिष्ट,
knowledge वयुने । Spread अवभर his अत्य
rous क्षपत् power पोजः on earth.

—o—

...संसार के
भक्त को
अधिकार में
राम
...मध्य में
...पृथिवी के

अधि...ऊपर [त्यादक
जातवेदः...संसार के उ-
निधीमहि..हममानते हैं
अग्ने...हे परमेश्वर
हव्यायः...भोजन को
बोढवे...पहुँचाने अर्थ



इडायास्त्वा पदे वयं नाभा पृथिव्या अधि
जातवेदो निधोमह्यग्ने हव्याय वोढवे १

१५ हे ईश्वर सृष्टिकर्ता हम तुम्हें हम लोगों
भोजन देने के अर्थ पृथिवी के ऊपर और भीतर पृ
थ्विकारी मानते हैं ॥

Om !

15. *Idayas twa pade wayam nabha
prithivya adhi, J atavedo nidhi-
mahyagne havaya vodhave.*

15. O glorious God अग्ने, the Creator of the
world जातवेदः, we वयं acknowledge निधोमहि
Thee त्वा in authority पदे over अधि the
world इडायाः and in the midst नाभा of the
earth पृथिव्याः to give us वोढवे food हव्याय

N. B.—It is the usurpation of the strong that they have
seized upon the means of living of the weak, and thereby
reduced them to servitude. All people should know from
this text that the Master of our livelihood is God alone.

प्रमत्त है... जानते हैं
 शवमानाय... बलवान्
 शूष... शक्तिमान् को
 आंगूषं... सर्वधारक
 गिर्विश्वसे... विद्वान्, विद्या
 अंगिरस्वत्... जीवन
 सु... अच्छी

वृत्तिभिः... स्तुतियों से
 स्तुवते... शास्त्र
 ऋषिभ्याय... वेदमें निपुण
 अर्चाम्... पूजते हैं
 अर्कं... तेज, ईश्वर को
 नरे... मनुष्य को
 विश्वुताय... प्रसिद्धि

❀ ❀ ॥ ओम् ॥ ❀ ❀

प्रमत्त है शवमानाय शूषम्
 आङ्गूषं गिर्विश्वसेऽङ्गिरस्वत् ।
 सुवृत्तिभिः स्तुवत ऋषिभ्याय
 अर्चामार्कं नरे विश्वुताय ॥ १६ ॥

१६ हम बलरूप सर्व धारक ईश्वर को जीवन
 जानते हैं और बलवान्, विद्वान्, वेद और शास्त्र में
 निपुण, और प्रसिद्ध मनुष्य के अर्थ अच्छी २ स्तुतियों
 से उस पूजते हैं ।

Om !

16. *Pramanmahe shavasonaya shusham*
angusham givannse angiraswat,
Suvrictibhi stuvata rigmiyāya
archam arkam nare vishrutaya.

16. We know प्रमन्महे the Divine light अर्कं,
 the source of power अङ्गुष् the support of all
 आङ्गूष्, to be our life अगिरस्वत् & worship
 Him for the man नरे, powerful शवसानाय,
 learned गिवन्मसे, versed in the Vedas ऋग्मि-
 याये, famous विश्रुताय, & the master of the
 scriptures स्तुवते, with our best prayers
 सुवृक्तिभिः ।

—o—

वो...तुम । महे...वडे को
 महि...वडा
 नमः...प्रणाम
 प्रभरध्वं...स्वीकार
 आङ्गूष्...ध्वधारक
 शवसानाय...वल की
 साम...सामवेद
 यन...जिससे

नः...हमारे
 पूव...पहिले
 पितरः...वडे लोग
 प्रदत्तः...आत्मविद्
 अर्चन्तः...पूजक
 अगिरसः...विद्वान्
 गाः...किरण
 अविन्दन्...पाई

❀ ॥ ओ३म् ॥ ❀

प्र वो म॒हे म॒हि नमो भर॑ध्वम्

आङ्गु॒ष्ठ्य० शव॑सानाय॒ साम ।

येना॑ नः पूर्वे॑ पि॒तरः प॒द॒ज्ञः

अ॒र्च॒न्तो ऽअ॒ङ्गिर॑सो गा अवि॑न्दन् १७

१७ तुम बड़ी नम्रता को बड़े बल की इच्छा पूर्ण करने के लिये स्वीकार करो और सामवेद की धारण करो जिसके बल से हमारे पूर्व पितर लोग सर्वज्ञ और धर्मात्मा हो कर ज्योतिमय शरीर पागये हैं ।

Om!

17. Pra vo mahe namobharadhwam

angushyam shavasānāya sām,

Yena nah pūrve pitar h padajnah

archanto angiraso gā avindan.

17. Adopt प्रभरध्वं great महि humility

नमः to get great सहते power शवसानाय

and digest प्रभरध्वं the Psalm Veda साम, by

means of which येना our नः ancient पूर्वे
wise men पितरः who knew the Self पदज्ञा,
worshipful अर्चन्तः, who were the master of
all knowledge अंगिरसः, obtained अविटन् the
solar rays गा, that is, luminous or angelic
bodies.

N. B.—Adopt great humility *namah* for the purpose of
great strength and fill the soul with Sama Veda by which
our worshipful, all wise ancestors obtained luminous a bodies,
to go to God.

इच्छन्ति...चाहते है'
त्व...तुभको
सोम्यासः...उन्नत
सखायः...मित्र
मुन्वन्ति...पाते है'
सोमं...शान्तिको
दधति...पाते है'
प्रयांसि...विद्या

तितिक्षन्ते...सहते है'
अभिशस्ति'...कठोरवचन
जनानां...लागों क
इन्द्र...हे ईश्वर
त्वद्...तुभसे
कषन...काई
हि...भी
प्रकतः...वृद्धिमान्

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

इच्छन्ति त्वा सोम्यासः सखायः

मुन्वन्ति सोमं दधति प्रयांसि ।

तितिक्षन्ते अभिशस्तिं जनानाम्

इन्द्र त्वदा कश्चन हि प्रकेतः ॥ १८ ॥

१८ हे परमेश्वर कौन आप से अधिक ज्ञानी है, इससे आप को सोमपान किया हुए पुरुष चाहते हैं। सब के मित्र सोमता को पाते हैं, ज्ञान और अन्न और बल युक्त होते हैं, मनुष्यों के कठोर वचन सहते हैं ॥

Om !

18. *Ichhanti tva somyasah sakhayah
suvanti somen dadhati prayansi,
Titikshante abhishastim jananam
indra twada kashchana hi praketah.*

18. O God इन्द्र, who कश्चन is wiser आप्र-केतः than Thou त्वद् ? So हि the exalted सोम्यासः long इच्छन्ति for Thee त्वा । Friends of all सखायः obtain सुवन्ति tranquillity सोमं, receive दधति the longed-for kinds of knowledge प्रियांसि, and bear तितिक्षन्ते the hard words अभिशस्ति of people जनानां ।

N.—Soma is the drug which produces illumination and true desire to know God is produced only when one is exalted. Friends here mean those who are like gods or heavenly beings.

—O—

नडि । ते...तुभे	स्थिराय...वल को
...दूर	वृष्णे...देने को
स...दूर	सवना...यज्ञ
द...भो	कृता...किये
ंसि...लोक	इमा...यज्ञ
...क्योकि	युक्ता:...रचे
प्रयाहि...आव [स्वामी	ग्रावाण:...पत्यर
रेवः...धारण आकर्षण क	समिधाने...जलाई
रेभ्यां...उन दो शक्तियों से	अग्नी...अग्नि

❀ ॥ ओ३म् ॥ ❀

नं ते दूरे परमा चिद्द्रजाऽसि

आतु प्रयाहि हविर्वा हरिभ्याम् ।

स्थिराय वृष्णे सवना कृतेमां

युक्ता ग्रावाणः समिधाने अग्नी ॥ १६ ॥

१८- हे धारण आकर्षण पति परमेश्वर
स्थिर करने को इन दो शक्तियों से यहाँ (हृदय में) आधिये क्योंकि आप को अत्यन्त दूर
दूर नहीं हैं, हमारे सवन अथवा यज्ञ का उद्योग
चुका है, आवाण सामग्री रच दी गई है, और
समिधान अथवा उपस्थित हो गई है ॥

Om!

19. *Na ie dure parama chid rajansi
a tu prayahi harivo haribhyam,
Sthiraya vrishne savana krite ma
yukta gravanah samidhane agnow.*

19 O Possessor of fire and water (powers of holding and attracting), come आप्रयाहि with those two powers हरिभ्यां, तु even चिद the remotest परमा regions रजः are not न far दूरे for Thee ते, to infuse वृष्णे strength स्थिराय into us. These यज्ञ preparations सवना for sacrifice are done कृता, the materials such as stones आवाण for the altar arranged युक्ता; and the sacrificial fire अग्नी is kindled समिधाने !

असह्य
युद्धमें
सेनामें
पालक
गर्भपति
सुद्रके
बलके
पतिको

भरपुजां... विजयी
सुद्विती... क्षमा
सुधवसं... प्रसिद्ध
जयन्तं... विजयी
त्वां... तुभको
अनुमदेम... सुखी हों
सोम... हे ईश्वर

❀ ॥ ओ३म् ॥ ❀

हं यु॒त्सु पृ॒तना॒सु प॒द्भिः॑
मा॒प्सां वृ॒जन॒स्य गो॒पाम् ।
जा॒ऽऽ सु॒द्वि॒ति॒ः सु॒ध॒व॒सं
जं त्वा॒मनु॒मदे॒म सो॒म ॥ २० ॥

कल्याण कारिन्, हम आप के नामसे
आप युद्ध में असह्य हैं, सेना के पालक हैं,
गर्भपति, बल के पति, समस्त विजयी,
हम और प्रसिद्ध हैं ॥

Om !

20. *Ashadham yutsu pritanasu pāprim*
swarsham apsam vriianasya gonam,
Bhareshujam sukshitim sushravasam
jayantam twam anumadema soma.

20. O God सोम, may we be ha-
 मदेम after अगु Thee त्वि, who art invuln-
 ble अघाटं in battles युत्सु, the protector
 in armies पृतनासु, master of heaven
 of seas अपसां or nature, protector गोप
 strength वृजनस्य, the conqueror in व
 भरेषुजां, the good Home सुक्षितिं, the
 known सुश्रवसं, and the victorious जयन्त

—o—

सोमः...ईश्वर	विदध्यं...बुद्धि
धेनुः, वाणी । सर्वन्त...वेग	समेयं...सभ्यता [अ]
वीरं...वीरता	पितृश्रवणं...पिता
कर्मण्यं...बल	यो...जो
ददाति...देता है	ददागन्...देता है
सादन्यं...गृहकार्यचतुयं	मस्ति...उसे

❀ ❀ ओ३म् ❀ ❀

सोमो धेनु० सोमो अ॒र्वन्तमा॒शु०

सोमो वी॒रं क॑र्म॒ण्यं द॑दाति ।

सा॒द॒न्यं वि॒द॒थ्य० स॒भेयं॑

पि॒त॒श्च॒व॒णं यो द॑दा॒श॒द॒स्मै ॥ २१ ॥

२१ जो इस परमेश्वर सोम स्वरूप को अपने आप अर्पण करता है, उसे सोम भगवान् गाय, घोघ्रगामो घोड़ा, और कर्म करने वाला, गृह कार्य में कुशल, यज्ञ में साधु सभा में चतुर, आज्ञाकारी, वीर लड़का देता है ॥

Om !

21 Somo dhenum some arvantam ashrum,
somo viram karmanyam dadati,
Sadanyam vidathyam sabheyam
pitrishravanam yo dadashad aamai.

21. Him who यः gives ददा॒शन् his self to Him अस्मै, God सोमः gives ददाति speech धेनं, a swift आशु horse अ॒र्वन्तः,

bravery वीरं, energy कर्मस्व, economy सादन्यं,
wisdom विदध्यं, civility समेयं, & obedience
to parents पितृश्रवणं ।

B. N.—It means according to a commentator (from viram
to end) a brave son, economical, wise, civil, obedient.

— ० —

त्वं...तूने

इमा...यह

ओषधीः...वृटियां

सोम...हे ईश्वर

विशाः...मव

आपः...समुद्र

अजनयः...उत्पन्न को है

गाः...धेनु, वाणी

आततन्य...फैलाई है

उरु...बडा

अन्तरिक्षं...आकाश

ज्योतिषा...प्रकाश से

तमः...अंधकार

विवर्ध...दूर करता है

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

त्वमिमा ओषधीः सोम विश्वास्

त्वमपोऽअजनयस्त्वं गाः ।

त्वमाततन्योऽन्तरिक्षं

त्वं ज्योतिषा वि तमो वर्ध २२

२२ हे सोम रूप उत्पन्न करने हारे ईश्वर आप
ने यह सब ओषधि, जल, पशु उत्पन्न किये हैं ।
आप ने विस्तृत आकाश को फैलाया है आप प्रकाश
से अन्धकार को दूर करते हो ॥

22 *Twam ima oshadhih soma vishwas*
twam apo ajanayas twam garh,
Twam atatantho' rvantariksham
twam gyotisha vi tamo vavariksha

22 O God the Father सोम, Thou त्व
hast created अजनयः all विश्वासः these इमा
herbs ओषधिः, seas अपः, animals गारः ; Thou
त्व' hast spread अतन्त्रं the vast उरु firma-
ment अन्तरिक्षं & Thou त्व' dispellest विवर्ध
darkness तमः with light ज्योतिषा ॥



देवेन...दैवो
नः...हमको
मनसा...मन
देव...हे ईश्वर
सोम...पिता
रायः...धन
भगं...भाग
सहसावन्...दयावान्
अभियुध्यो...दे

मा...नहि
त्वा...तुभे
आतनम्...रख
ईशधे...स्वामी
वीर्यस्व...वल
उभयेस्य...यहां वा वहां
प्रचिकित्सा...उपायकरो
गविष्टौ...दृष्ट्या के लिये

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

देवेन नो मनसा देव सोम
रायो भागः सहसावन्नभियुधः ।
मा त्वातनदीशिषे वीर्यस्यो-
भयेभाः प्रचिकित्सा गविष्टौ ॥२३॥

२३ हे परमेश्वर सर्वशक्तिमन् हम को दैवी मन
के साथ ऐश्वर्य का भाग देओ । हम से अन्तरध्यान
न होओ । आप वल के स्वामी हैं । दोनों ऐहिक
और पारमार्थिक सुखों के अर्थयत्न करो ॥

23 *Devena no manasa deva soma
rayo bhagam sahasa vanna bhiy udhya,
Ma tw atanadishishe viryasya
nbhayebyah prackikitsa gavishtow.*

23 O God देव the Father सोम, the
almighty & merciful सहसावन, give अभि युध्य
us नः a divine portion भागं of wealth रायः ।
Let none मा with divine देवेन will मनसा
hold आतनम् Thee त्वा in monopoly, Thou
art the Lord ईश्वरे of strength वीर्यस्य ।
Take some measures प्रचिकित्सा for our
desire गविष्टौ of the pleasures of this
and the next world उभयेभ्यः ॥

अष्टौ...अठ
व्यस्यत्...प्रकाशित
कुम्भः...दिशाप
पृथिव्याः...धरती का
त्रो...तीन । धन्य...लोक
योजना...विस्तार
सप्त...सात
सिंधून्...समुद्र

हिरण्य...सुवर्ण, तज
आक्ष...आख
सविता...ईश्वर
आगात्...आवे
दधत्...देवे
रत्ना...रत्न
दाशुष...यजमान को
वार्याणि...पाने योग

❀ ॥ ओ३म् ॥ ❀

अष्टौ व्यख्यत्कृ॒भः पृथि॒व्यास्
त्रौ धन॑ यो॒जना॑ सप्त॒ सिन्धून् ।

हिर॒ण्य॒क्षः स॒विता॑ दे॒व आ॒गाद्
दध॒द्र॒त॒ता द॒ाशु॒षे वा॒य॒र्वाणि ॥ २४ ॥

२४ उत्पन्न करने हारा परमेश्वर जिस को आंख
तेज अथवा मोक्ष है आवे और यजमान को ग्रहण
करने योग्य सुख के पदार्थ रख दे, वह देव पृथिवी
के अष्ट दिशाओं को, तीन लोकों को, योजनाओं को,
सात समुद्रों को अर्थात् सब जगत् को, प्रकाशित
करता है ॥

Om !

24. *Ashtau vyakhyat kakubhah prithuvas
tri dhauvam yogan sapta sindhan,
Hiranyakshah saota deva agat
dadhratua dashushe varyaxi.*

24. May the Divine देवः Sun सवितः,
whose eyes are glory or immortality,

हिरण्यक्षः, come आगात् and give दधत् the objects of pleasure or jewels रत्ना worth having वार्याणि to the donor दाशुषे, illuminating व्यख्यत् the eight अष्टौ quarters ककुभः of the earth पृथिव्याः, the three त्री regions धन्व, the extension योजना, the seven सप्त seas सिंधून्, that is to say, the whole universe.

हिरण्य.....तेज

पाणि...हाथ, शक्ति

सविता...उत्पादक

विचर्षणि...सर्वदृक्। उभे...

द्यावा...आकाश [दोनो

पृथिवी...धरती

अन्तरोयते...व्याप्त है

अपामोवां...रोग

नाधते...रोकता है

अभिवेति.....चलाता है

सूर्यं...रवि को

कृष्णेन...आकर्षण करने

वालो

रजसा...किरण से

द्यां...आकाश में

कृणोति...व्याप्त है

❀❀❀ ॥ ओ३म ॥ ❀❀❀

हिरण्यपाणिः सविता विचर्षणिर्

उभे द्यावापृथिवी अन्तरोयते ।

अपामीवां वाधते वेति सूर्यम्

अभि कृष्णेन रजसा द्यामृणोति ॥२५॥

उत्पन्न करने द्वारा परमेश्वर जिस के हस्त तेज
मय है और सर्व दृष्टा है, धरती और आकाश दोनों
के अन्तर व्याप्त है, रोग को वन्द्य करता है और सूर्य
को अस्त करता और कृष्ण किरणों से द्यौं लोक में
व्याप्त है ।

Om !

25 *Hiranyapanih sarita vicharshnir
ubhe dyava prithivi antariyate,
Apamivam badhate veti suryam
abhi krishnena rajasa dyam rinoti.*

25. The Creator सञ्चिता, whose hands
पाणिः are of glory हिरण्य, and who sees all
विचर्षणिः, pervades अन्तरीयते both the hea-
ven and earth द्यावापृथिवी, & prevents वाधते
disease अपामीर्वा, sets अभिवेति the sun सूर्य
in motion and pervades ऋणोति the heaven
ष्ण न with attractive rays रजसा ॥

हिरण्य...तेज

हस्तः...हाथ, शक्ति

असुरः...प्राणदाता

सुनीयः...कल्याणकारी

सुमृडोक...सुखकारी

स्ववा...प्रकाशमान्

आयातु...आवे

अर्वाङ्...इश्वर

अपसेधन...दूरकर्क

रक्षसः...पापी

यातुधानान्...राक्षस

अस्थात्...उदय होता है

देवः...ईश्वर

प्रतिदोषं...किद्र

गृणानः...बताकर

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

हरण्यहस्तो असुरः सुनीयः

सुमृडोकः स्ववा यात्वर्वाङ् ।

अपसेधन् रक्षसो यातुधानान्

अस्थाद्देवः प्रतिदोषं गृणानः ॥ २६ ॥

तेजी मय हस्त वाला परमेश्वर प्राणदाता कल्याण
कीर्तिवाला सुख कारी धनवान् देव हमारे ओर
आता वे, रक्षसों और दुःख देने हारों को प्रथक्
करके उदय होता है और सब के गुण दोष बत-
लाता है ॥

Om !

26 *Hiranyakasthas urah sunithah**Sumridikah swava yatwarvang,**Aposadhan akrshaso yatudhanan**Asthad devah pratidosham grinanah.*

26 The Deity देवः whose hand or power consists of glory हिरण्यहस्तः, who is the giver of life असुरः, the good guide सुनीयोः, the giver of ease सुमृदीकः, self-luminous स्ववा, rises अस्तात्, destroying अपमेरन् evil-doers रक्षसान् and oppressors यातुधानान् and pointing out गृणानः faults of all पतिदोषं, and comes आ यातु to us अर्वाङ् ।

ये...जो

ते...तेरा

पन्थाः...मार्ग

पूर्व्यासः...पुराने

अरेणवः...धूलिरहित

मुलतः...अछिबने

अन्तरिक्षे...आकाश में

तेभिः...उन से

नो...हमें

अथ...अब

पथिभिः...मार्गों से

सुगेभिः...सुगम

रक्षः...रक्षाकरो

च...और

अधिबूहि...उपदेशकरो

देव...हे ईश्वर

*** ॥ ओ३ ॥ ***

ये ते पन्थाः सवितः पूर्यासो

अरेणवः सुकृता अन्तरिक्षे ।

तेभिर्नो अद्य पथिभिः सुगभी

रक्षा च नो ऽअधि च ब्रूहि देव ॥ २७॥

हे उत्पन्न करने वाले देव अब हम को उन तेरो सुगम मार्गों से लेचल जो पूर्व से वनी हुई हैं और पां सुता अर्थात् पाप रहित हैं और आकाश में भली प्रकार वनी हैं । हमारो रक्षा करो और उपदेश करो

Om !

27 Ye te panthah savitah purvyaso
Arenvah sukrita antarikshc,
Tebhir no adya pathibhih sugebhi
Raksha cha no adhi cha bruhi deva.

27 O Creative सवितः God देव, carry us नः now अद्य by those तेभिः easy सुगभी, paths पथिभिः, which ये are Thy ते old पूर्यासः and dust-or sinless अरेणवः paths पन्थाः, well

laid सुकृताः in the sky अंतरिक्षे, and च
protect रक्षा and च teach अधिब्रूहि us नः ।

उभा...दीनो

पिवतं...पोवे

अश्विना...

शिक्षक वा

उपदेशक

नः...हम

शर्म...सुख

यच्छतम्...दे

अविद्विषाभिः...सुगातारं

कृतिभिः...रक्षा से

❀ ॥ ओ३म् ॥ ❀

उभा पिवतमश्विनोभा नः शर्म यच्छतम् ।

अविद्विषाभिरुतिभिः ॥ २८ ॥

२८ हे परमेश्वर आपकी दीनों अध्यापक, उपदेशक
सोम पोवें वह चक्र को सुख दें और अटूट रक्षाः
आं द्वारा हमें वचा दें ।

Om !

28 Ubha pib itam ashwin obha nah sharma
yachhatam,
Avidriyabhir utibhik.

28 May both उभा the teacher and the
each other अश्विना drink पिवतं the life juice

and may both उभ of them give यच्छतं usनः :
 case शर्म by means of ceaseless अविद्याभिः
 protection ऊतिभिः ।

अप्रसूती...कर्म युता
 अश्विना..शिक्षक, उपदेश
 वाचं...वाणी
 अस्मे...हमारी
 कृतं...करें
 नः...हमारी
 दत्ता...शुभ
 वृषणा...सुखकारी
 मनीषा...बुद्धि

अद्य त्वे...सुभकर्म
 अवसे...रक्षा के लिये
 निह्वये...आवहनकरता है
 वां...तुमें
 वृधे...रक्षा
 च...और
 भवतं...होवे
 वाजसात...अन्न विभा-
 ग में

❀ ॥ ओ३म् ॥ ❀

अप्रसूतीमश्विना वाचमस्मे

कृतं नो दत्ता वृषणा मनीषाम् ।

अद्य त्वेऽवसे निह्वये वां

वृधे च नो भवतं वाजसातौ ॥ २६ ॥

हे अध्यापक और उपदेशक दर्शनोप और सुख देने वाले हमारी वाणी की और बुद्धि को शुभ कर्म युक्त करो। मैं तुम्हें धर्म के कार्य में आवाहन करता हूँ। तुम हम को अन्न के विभाग में रक्षा करो होओ।

Om !

29 *Apnā swatim ashwinā vacham asme
kṛitam no dasra vṛishna manisham,
Adyutye' vase nihvaya ram
vridhe cha no bhavataṁ vajāsataw.*

29 O amiable दत्ता, blessing-giving वृषणा preacher and teacher अश्विना, make कृतं our अस्मै speech वाचं and our नः under standing मनीषां active अप्रत्यती ! I invoke नह्ये you वां for protection अवसे in righte- ous work अद्यूत्ये, and च be भवतं you वां both ready for our नः protection वृषे in the division of food वाजसाती !

द्युभिः...दिन
 अक्षुभिः...रात
 परिपातं...रक्षाकरे
 अस्थान्...हमे
 अरिष्टेभिः...अटूट
 अग्निना...ईश्वर
 सौमगेभिः...धनसे
 तन्...वह
 नः...हमे

मित्रः...रक्षक
 विरुणः...अछ
 मां...सुभे
 अहन्तां...वडावे
 अदितिः...अकाश
 सिन्धुः...समुद्र
 पृथिवी...भूमि
 उत...और
 द्यौः...अकाश

❖❖❖ ॥ ओ३म् ॥ ❖❖❖

द्युभिरक्षुभिः परिपातमस्थान्

अरिष्टेभिरग्निना सौमगेभिः ।

तन्नो मित्रो वरुणो मामहन्ताम्

अदितिः सिन्धुः पृथिवी उत द्यौः ॥३०॥

अग्निना हमारी अहो रात्र अटूट धन से रक्षा करें
 जिस से मित्र वरुण अदिति सिन्धु पृथिवी द्यौ हमारी
 वृद्धि करें ।

Om !

30 *Dyubhir aktubhik paripatam asman*
Arishtebhir ashwana sowbhogebhik,
Tan no mitro varuno mam ahantam
Adutih sindhuh prithivi uta dyowh.

30 O God अग्निना, protect परिपातं us
 अस्मान् by days द्युभिः and by nights अकुभिः,
 with indestructible अरिष्टेभिः riches सौम-
 गेभिः, so that तन् the sun मित्रः, moon वरुणः
 firmament अदितिः, ocean सिंधु, earth पृथिवीः
 and luminous region द्यौः uplift मामन्तां
 us नः ।

N. B.—The word *ashwina* is always used in the dual and is rendered by commentators variously. They never seem to care for context in my opinion. In their opinion, as it is known from their commentaries, each verse or mantra is an independent subject, which is not the case, as the Suktas and Adhyayas are assorted. They have tried and finish their commentaries instead of making them understandable by reasonable persons. For bigots, they may be nice. Therefore I want to translate *ashwina* by God, for the word *apa* is also in the plural and yet is applied to God. The same may be

the case with *ashwina*. In Sanscrit number and gender sometimes belong to words without any reference to things for which they stand. For instance, *kalatra* is neuter gender, although it means a woman or wife ; *dara* which means a wife, is always used in the plural.

—O—

कृष्णेन...आकर्षण करणे
रजसा...वलसे [वाले
वर्त्तमानः...विविधमान
निवेशयन्...व्याप कर
धमृतं...अमर लोक
मर्त्यं...मृत्यु लोक
च...और

हिरण्ययेन...तेजोमय
सविता...उत्पादक
रथेन...वलसे
देवः...परमेश्वर
आयाति...आता है
भुवनानि...लोक
पश्यन्...देखते हुए

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

आ कृष्णेन रजसा वर्त्तमानो

निवेशयन्मृतं मर्त्यं च ।

हिरण्ययेन सविता रथेना

देवो याति भुवनानि पश्यन् ॥३१॥

उत्पन्न करने द्वारा परमेश्वर आकर्षित किये हुए लोकों के साथ निरन्तर वर्तमान हो कर और आर्य कारण रूप जगत में नित्य प्रविष्ट हो कर लोकों के पुण्य पाप देखता हुआ सुवेर्णरथ में बैठ कर हमारी ओर आता है अर्थात् हमें प्राप्त होता है ।

Om !

31 *A krishnena rajasa varha mano*

Nivershayan amritam mārtyan śha,

Hiranyena sacita rathena

Devo ytia bhuvanani pashyan.

31 God देवः, the creator सविता, existing every where आवर्तमानः with His attractive कर्णन power रजसा and ever pervading निवेशयन् the mortal मर्त्य and च the immortal अमृत, things comes आयाति by the golden हिरण्यन car रथेन to us, seeing पश्यन् the world भुवनानि as to their good and evil actions.

B.N.—God holds all the worlds by His attractive power in virtue of His omnipresence, and is revealed to us in His beautiful works which declare His glory,

रात्रि...हेरात, हे ईश्वर
पार्थिवं...पृथ्वी के
रजः...जगत्
पितुः...मध्या के
अप्रायि...भरे है
धामभिः...लोकों से
दिवः...प्रकाशित लोक

सद्भांसि...स्थान
वृहती...बडे
वितिष्ठसे...व्याप्त है
त्वेषं...सुंदर
वर्तते...फैलता है
तमः...अंधकार

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

आ रात्रि पार्थिवं रजः

पितुरप्रायि धामभिः ।

दिवः सदांसि वृहती वितिष्ठस

आ त्वेषं वर्तते तमः ॥ ३२ ॥

हे रात्रिरूप ईश्वर, पृथिवी जैसे लोक और मध्यस्थ लोक आप से परिपूरित हैं और द्यौ लोक के बडे स्थान आप से व्याप्त हैं, आप का सुंदर तम सर्वत्र व्यापक है ।

Om !

32 A ratri parthivam rajah
pitur aprayi dhamabhih,

*Divah sadansi brihati vitishthasa
a twesham vartate tamah.*

32 O Night रात्रि, the terrestrial or opaque पृथिवं world रजः together with middle मितुः regions धामभिः are filled आप्रयि on all sides आ by Thee । The large बृहती places सदांसि of the luminous region दिवः are pervaded by Thee वितिष्ठसे । Thy beautiful त्वेषं darkness तमः spreads वर्त्तते everywhere आ !

N.B.—God is night, in which form He is praised here. The word comes from *ra* to give or to protect.

उषः...हे उष
तत्...वह
चित्रं...अद्भुतं
आभर...दे
अस्मभ्यं...हमे

वजिनीवती...अनदाता
येन...जिहसे
तोकं...पुत्र । च...और
तनयं...पौत्र
धामहे...पालै

❀ ॥ ओ३म् ॥ ❀

उषस्तच्चित्रमाभरास्मभं वाजिनीवति ।

हेन तोकं च तनयं च धामहे ॥ ३३ ॥

हे उष, भोजन दाता, हम को वह विचित्र धन
दो जिस से हम अपने पुत्र पौत्र को पाल सकें ।

Om !

33 Ushas tach chitra abhara
asamabhyam bajinivati,
Yena tokam cha tanayam cha dhamaha.

33 O Dawn उषः, possessor of food वजि-
नीवती, give आभर us असम्भ्यं that तत् won-
derful चित्रं wealth, with which येन we may
support धामहे our son तोकं and grandson
तनयं !

N.B.—Dawn is taken to mean as God's name.

प्रातः...भोर । अग्निं...ईश्वर	पूषणं...पालक
इन्द्र...ईश्वर	ब्रह्मसृतिं...वडा स्वामी
हवामहे...पूजते है	सोमं...ईश्वर
मित्रावरुणा...ईश्वर	उत...और
अश्विना...ईश्वर	रुद्रं...ईश्वर
भगं...दाता	हुवेम...स्मरण करते है

❀ ॥ ओ३म् ॥ ❀

प्रातरग्निं प्रातरिन्द्रं हवामहे

प्रातर्मित्रावरुणा प्रातरश्विना ।

प्रा॒तर्भ॑गं पू॒षणं॑ ब्र॒ह्मण॑स्पतिं

प्रा॒तः सोम॑मु॒त रु॒द्रं हु॒वेम ॥ ३४ ॥

हम अग्नि, इन्द्र, मित्रा वरुण, अश्विना, भग, पूषण,
ब्रह्मणस्पति, सोम, रुद्र रूपो परमेश्वर को प्रेत्यक
प्रातः काल स्मरण करते हैं ।

Om !

34 Pratar agnim pratar indram hawam he
pratar mitra varuna pratar ashwina,
Pratar bhagam pushanam brahmanas p tim
pratah somam uta rudram huvema.

34 We invoke हुवेम the Adorable God
अग्निं, the Almighty Lord इन्द्र', the Best
Friend मित्रावरुणा, the Heavenly & Earthly
Healer अश्विना, the wealthy भगं, the Pre-
server पूषणं, the Great God ब्रह्मणस्पतिं, the
Father सोमं and उत the Chastiser रुद्र' every
morning प्रातः regularly.

N.B.—These are the different names of God. Thus
omniscient almighty, friend, amiable, male and
female form, wealth, preserver, the lord of all, father
and chastiser.

जितं...पूजने योग्य
भगं...ईश्वर को
उग्र...लवान्
हुवेम...स्मरण करते हैं
वयं...हम । पुत्र पालक
आदित...भूमिका
यो...जो
विधर्ता...धारक

आध्रः...भूखे
चिद्...भी
यं...जिसे
मन्यमानः...पूजते हैं
तुरः...रोगी
राजा...नृप
भक्षीति...पूजता है
आह...कहा

❀ ॥ ओ३म् ॥ ❀

प्रा॒तर्जि॒तं भ॒ग॒मु॒ग्र॒ ७ हु॒वे॒म

व॒यं पु॒त्र॒म॒दि॒ते॒र्यो वि॒ध॒र्ता ।

आ॒ध्र॒सि॒द्यं म॒न्य॒मा॒नस्तु॒र॒श्चि॒द्

रा॒जा चि॒द्यं भ॒गं भ॒क्षी॒त्याह ३५

हम उस परमेश्वर भगवान् को स्मरण करते हैं जो उग्र आकाश का पालने वाला, धारने वाला है, जिसे भूखे भी पूजते हैं । जिसे रोगी भी पूजते हैं, जिसे राजा भी पूजते हैं । यह कह गया है कि उस भगवान् को ही पूजो ।

Om !

35 Pratar jitam bhagam ugram huvema
 Wiyam putram adite yo vidharta,
 Adbrash chid yam manyamaus turash chid
 Raja chid yam bhagam bhaksh ity aba.

35 We वयं invoke हुवेम God, the al-
 mighty भगं, adorable in the morning प्रात-
 र्जितं, awful डग्रः, the Preserver पुत्रं of the
 earth अदितेः, who यो is our supporter
 विधर्ता, whom यं even चित् the hungry आभ्रः
 adore मन्यमानः, the sick तुरः, nay चित्, the
 king राजा worships. He said आह—Adore
 भर्त्ति that यं Deity भगं !

N.B.—The word *ity sha* may mean it is a rule.

—०—

भग...हे ईश्वर
 प्रणेतः...नायक
 सत्यराधः...सच्चाधन
 इमां...यह
 धियं...बुद्धि
 उदव...वृद्धकर
 ददन्...दे

नः...हम को
 जनय...बड़ा
 गोभिः...गाओं से
 अश्वैः...घोड़ों से
 नृभिः...मनुष्यों से
 नृवन्तः...बहुत
 स्याम...हों

❀ ॥ ओ३म् ॥ ❀

भग प्रणेत॑र्भग सत्य॑राधो

भगे॒मां धिय॑मुद॒वा दद॑न्नः ।

भग प्र नो॑ जनय गो॒भिरश्वै॑र्

भग प्र नृभि॑र्नृ॒वन्तः स्याम ३६

हे परमेश्वर सत्यधन के प्राप्तकराने हारे, हम को
बुद्धि दो, गाय घोड़ों से संपन्न करो, हम पुत्र पौत्रा-
दिकों से प्रफुल्लित हों ।

Om !

36 Bhaga pranetar bhaga satyaradho

bhag emam dhiyam udawa dadan nah,

Bhaga pra no janaya gobhir ashwair

bhaga pra nribhir nrivantah syama.

36 O God भग, the Leader, प्रणेतः Eternal,
wealth सत्यराधः, O Almighty भग, exalt उदव
this इमां intellect धियं of ours by giving
ददन्न, us नः wealth, that we may understand
the deep mystery of things. O God भग, pro-
per प्रजनय us नः with cows गोभिः and horse

अश्वैः । O God भग, may we become स्याम
numerous नृवन्तः with people नृभिः ।

N.B.—Here Bhaga meaning the giver of our lot
as repeated five times.

उत...और	अन्हां...दिन
इदानीं...अब	उदिता...भोर
भगवन्तः...धनवान्	मघवन्...हे ईश्वर
स्याम...हैं	सूर्यस्य...दिनके
प्रपित्व...सायंकाल को	देवानां...विद्वानों की
मधये...दो प्रहरको	सुमतौ...अच्छी बुद्धि में

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

उतेदानीं भगवन्तः स्यामीत

प्रपित्व उत मधये अह्नाम् ।

उतोदिता मघवन् त्सूर्यस्य

वयं देवानां सुमतौ स्याम ॥३७॥

हे ऐश्वर्य युक्त परमेश्वर अब हम सायं माध्यह्न
और प्रातः काल अर्थात् सदैव धनवान्, बुद्धिवान्
हैं और देवताओं से संमत्त हैं—हमारी मति देवता
ओं जैसी हो ।

Om !

37 Ut edanim bhagawantah syam ota
 prapitwa uta madhya anham,
 Ut odita maghwant suryasya
 wayam devanam sumatow syama.

37 O Almighty God सच्चिदानन्द, we वयं
 may now इदानीं become स्याम rich and wise
 भगवन्तः at evening प्रपित्वे, at mid सध्या
 day अह्नां and उत at the dawn उदिता of day
 सूर्यस्य and उत be स्याम in accord समन्वितौ with
 the gods देवानां ।

N.B.—At evening, noon, and dawn means always.
 Rich in spiritual knowledge, the dawn of which begins
 at death.

भगः...ईश्वर । एव...हि	तं...उसे । त्वा...तुझे
भगवान्...धनाढ्य	सर्व...सब । इत्...हि
अस्तु...हो	जोहुवेभि...पूजते है
देवाः...हे विद्वानों	स...वह । नः...हमें
तेन...उस से । वयं...हम	पुरेता...अग्रेसर
भगवन्तः...धनाढ्य	भव...हो
स्याम...हों	इह...यहाँ पर

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

भग॑ ए॒व भग॑वाँ॒र॥ ॐ॒स्तु दे॒वास्

तेन॑ व॒यं भग॑वन्तः स्या॒म ।

तं त्वा॑ भग॒ सर्वं॒ ब्र॒ह्मो॑हवी॒ति

स नो॑ भग॒ पु॒र॒ए॒ता भ॑वे॒ह ॥३८॥

हे देव लोगो, भग परमेश्वर हि भगवान् है, उसी के दिये हुए धन और बुद्धि से हम धनवान और बुद्धिवान् है । हे परमेश्वर आप को हि सब जगत् आवाहन करता है । सो हे परमेश्वर आप हमारे इस भव सागर में अग्रै सर होओ ।

Om !

38 Bhaga eva bhagawan astu devas
tena wayam bhagawantah syama,
Tam twa bhaga sarva ijjo hawite
sa no bhaga pura eva bhaveha.

38 God भग alone एव is अस्तु rich भगवान् । Good holy people देवाः, may we वयं become स्याम rich भगवन्तः by His gift तेन ।

O God भग, all सर्व: invoke जोहवीति Thee
 वा alone इत् ! O God भग, be भव our नः
 reader पुररता here इह !

समध्वराय..अच्छे कामको	वसुविदं...धनवान्
उषसः...प्रातः कालके	भगं...इशुर को
नमन्त...भुक्ते है	नी...हमें
दधिक्षावा...घोडा	रथं...रथको
इन...समान	अश्वः...घोडे
शुचये...शुद्ध	वाजिन...वेगवाले
पदाय...स्थान	आवहन्तु—लेजाते है
अर्वाचीनं...जागृत	

❀❀❀ ॥ ओ०म् ॥ ❀❀❀

समध्वरायोषसो नमन्त

दधि क्षावेव शुचये पदाय ।

अर्वाचीनं वसुविदं भगं नी

रथमिवाश्वः वाजिन आवहन्तु ३६

उषा देवता अर्थात् प्रातः काल में इंद्रियां हिंसा
 रहित कार्य की ओर भुक्ती है जैसे अच्छे घोडे

शुद्ध स्थान को ओर जाते हैं । वह हमारी ओर
धन वृद्धि प्रद परमेश्वर को इस प्रकार लाते हैं जैसे
शीघ्र गामो धोडे रखको ॥

Om !

39 Sam adhwaray oshasonamanta
dadhikrav eva shuchaye padaya,
Arvachinam vasu vidam bhagam no
ratham iv ashwa vajin avahantu.

39 The desires of the morning उषस
tend नमन्तः towards a righteous work सम
ध्वराय as a horse दधिक्रावा goes to a clean
शुचये place पदाय । They may bring आवहन्तु
living जाग्रत God भगं, the owner of wealth
वसुविदं, to us नः as इव swift वाजिनः horses
अश्वाः carry a car रथं ।

अश्वावतोः...वेगवान्
गोमतोः...तेजवालीं
न...

उषसः...दैवीकिरण
वीरवतोः...वीर्यवान्
सद...अज्ञान को
हृन्तु...दूर करै
भदाः...सुखकारी

घृत...बल, वीर्य
दुहानाः...देनवालो
विश्रुतः...सन ओर से
प्रपीता...सुख से पूरित
गूय...तुम
पात...रक्षा करो
स्वस्तिभिः...सुखों से
सदा...सदैव । नः...हमें

❀ ॥ ओ३म् ॥ ❀

अ॒श्व॒वती॒र्गो॒मती॒र्न उ॒षा॒सो

वी॒र॒वतीः॒ सद॑मु॒च्छन्तु॒ भद्राः॑ ।

घृ॒तं दु॒हाना॑ वि॒श्रुतः॒ प्र॒पी॒ता

यू॒यं पा॒त स्व॒स्तिभिः॒ सदा॑ नः ४०

अश्ववती, गोमती, वीरवती, भद्रा सब ओर से
बरसाने वाली उषा देवी अर्थात् परमेश्वर के
को किरणें हमारे अज्ञान को सदैव दूर करें।
य हम को सदा कल्याणके द्वारा रक्षा करें।

Om !

40 Ashwavatir gomatir na ushaso
viravatih sadamichhantu bhadrah,
Gritam duhana wishwatah paripta
Yuyam pata swastibhih sada nah.

40 May the spiritual rays उषासः, full
speed or electricity अश्ववतीः, full of
ht गोमतीः, full of energy वीरवतीः, dis-
easing ease भद्रा, showering दुहानाः light
from all sides विश्रुतः and swelling with

blessings प्रणीताः, remove उच्छन्तु our न
ignorance सदं ! May you यूयं always सद
protect पात us नः with the means of happi
ness स्वस्तिभिः !

पूषन्...हे पालक	कदाचन...कभी [वाले
तव...तेरे	स्तोतारः...स्तुतिकरने
व्रते...मार्ग में। वयं...हम	ते...तेरे। इह...यहां
न...नहि। रिष्येम...चूकै	स्ममि...हम हैं

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

पूषन्तव व्रते वयं न रिष्येम कदा चन
स्तोतारस्त इह स्मसि ॥ ४१ ॥

हे पालक, हम कदापि आप के व्रत से परां
मुख न हों, हम आप के स्तुति करने हारे इस संस
में रहें ।

Om !

41 Pushan tawa vrata wayam na rishyema
kada chana,

Stotaras ta ih smasi.

41 O Supporter पूषन् may we वयं nev
न कदा चन fail रिष्येम in Thy तव path व्रतों
We are स्मसि Thy ते adorers स्तोतारः here इ

पथः...मार्ग का	स...वह । नो...हमें
परिपतिं...वड़ास्वामी	रासत्...देवै
वचस्या...वाणी से	शुरुधेः...शोकनाशक
कामेन...इच्छा से	चन्द्राया...सुखपद
कृतः...प्राप्त हो कर	धियं...कर्म, बुद्धि
अभ्यानट्...सर्वत्र व्याप्त है	सौषधाति...पूर्णकरता है
अर्कं...सूर्य को	पूषा...पालक

❀ ❀ श्रीम् ❀ ❀

पथस्य पथः परिपतिं वचस्या
कामेन कृतो अभ्यानडर्कम् ।

स नो रासचक्रुधश्चन्द्राया

धियं धियः सौषधाति पू पूषा ४२

वह पालक मन वाणी से संपन्न होकर सब मार्गों के स्वामी सूर्य में व्याप्त है । वह हमें अल्हाद पूर्वक दुःख निवारण साधन देता है और हमारी बुद्धि को संपर्क करता है ।

Om !

42 Pathas puthah paripatim vachasya
kamaena krito abhyanad arkam,

Sa no'rasach chhurudhash chandragra
dhiyam dhiyam sishadhati pra pusha.

42 Being realised कृतः by speech वचसा
and desire कामेन, the Supporter पूषा per-
vades अभ्यानट् the sun अर्कः, the lord परि-
पति of all the paths पयस्यः । He सः gives
रासत् us नः means to prevent sorrow शुरुधः,
full of happiness चन्दायाः and He especially
ever प्र improves सोषधाति the under-
standing धियं ।

त्रीणि...तीन

पदा...अवस्था

विचक्रमे...व्याप्त है

विष्णुः...ईश्वर । गोपा.रक्षक

अदाभ्यः...दयालु

अतः...उस से

धर्माणि...शुभ कर्मा

धारयन्...रक्षता है

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

त्रीणि पदा विचक्रमे विष्णुर्गोपा अदाभाः

अतो धर्माणि धारयन् ॥ ४३ ॥

दयालु रक्षक विष्णु ने तीनपद नियत किये है
और उन से धर्म को धारण किया है ।

43 The benevolent अदाय्यः and protecting गोपा God विष्णुः has established विचक्रमे three त्रीणि stages पदा, and from them अतः He upholds धारयन् virtues धर्माणि ।

N.B.—Three stages means fire air, and sun an-established means pervades. That is He pervades fire, air, and the sun, from which He gets the properties of things.

वपन्यवः... निष्काम
जागृवांसः... अप्रमत्त
विप्रसः... ब्राह्मण
समिन्धते... वताते हैं

तत... वह । यत... जो
परमं... उच्च
पदं... स्थान
विष्णोः... ईश्वर का

❀ ❀ ॥ श्रीम् ॥ ❀ ❀

तद्विप्रासो विपन्यवो जागृवांसः समिन्धते
विष्णोर्यत्परमं पदम् ॥ ४४ ॥

निष्काम, अप्रमत्त ब्राह्मण लोग उस स्वरूप को
उपासते हैं जो विष्णु का परम पद है ।

Om !

44 Tad vipraso vepanyavo

jagrivansah samindhate,

Vishnor yat paramam p dam.

44 Unselfish विपन्यवः, careful जगृवांस and learned people विप्रासः show समिधते that तत् which यत् is the supreme परमं state पदं of God विष्णोः ।

N.B.—Pada means nature or form.

द्यावापृथिवी...आकाश	मधुदुधे...रसप्रद
धृतवतो...जलयुक्त [भूमि	सुपेशसा...सुन्दर
अभिश्चवा...आश्रय	भूरिरेत...बहुवोर्यवान्
भुवनानां...लोकों का	विष्कभिते...स्थापित हैं
उर्वो...पदार्थयुक्त	धर्मणा...धर्म से
पृथ्वी...भूमि	वरुणस्य...ईश्वर के

❀ ॥ ओ३म् ॥ ❀

धृतवतो भुवनानामभिश्चयोर्वी

पृथ्वी मधुदुधे सुपेशसा ।

द्यावापृथिवी वरुणस्य धर्मणा

विष्कभिते अजरे भूरिरेतसा ४५

जलयुक्त, लोक लोकान्तर का आश्रय सर्वपदार्थ युक्त, विस्तीर्ण, रसप्रद, शोभनरूप अजर, बहुत

वीर्यवान् धरती आकाश वरुण परमेश्वर की सामर्थ्य
से स्थापित है ॥

Om !

45 Ghrítawti bhuvananam madhu
shriyor vi prithwi madhu dughe supershasa
Dyawa prithwi varunasya dharmana
vishkabhiti ajre bhuri retasa.

45 The heaven and earth द्यावापृथिवी, full
of water or energy धृतवती, asylum अभिश्रिया
of creatures भुवनानां full of many substances
उर्वी, extensive पृथ्वी, filling water मधुदुग्धे,
beautiful in form सुवेगसा and full of much
energy भूरिरितसा, immortal अजरे, are estab-
lished विष्कभिते by the virtue or power
धर्मणा of God वरुणस्य ।

सपत्नाः...शत्रु	अकृन्...वनावे
अपभवन्तु...हारं	मा...मुक्ते
अव बाधामहे...मारं	उपरिस्थं...उच्च
तान्...उने [तसे	उग्रं...पृतापी
इन्द्राग्निभ्यां...वायुविद्य,	चेत्तारं...सचेत
आदित्या...सूर्य	अधिराजम्...बाडारजा

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

ये नः सपत्ना अप ते भवन्ति

इन्द्राग्निभ्यामववाधामहे तान् ।

वसुवो रुद्रा आदित्या उपरिस्पृशं

मोग्रं चेतारमधिराजमक्रान् ॥४६॥

जो हमारे शत्रु हैं उन का पराजय हो । हम
इन्द्र अग्नि द्वारा उन को नाश करें । वसु और
रुद्र और आदित्या सुभ को उच्च स्थान पर बैठने
योग्य, प्रतापी, सचेत राजा बनावें ।

Om !

46 Ye nah sapatna apa te bhavantu
indra agnibhyam awbadhamaha tan,
Vaswo rudra aditya uparisprisham
mogran chetaram adhi rajam akran.

46 May those नः who ये are our नः ene-
mies सपत्नाः, be frustrated अपभवन्तु ! We
destroy अव वाधामहे them तान् by means
of wind and electricity इन्द्राग्निभ्यां । May
the 8 Vasus (regions) 11 Rudras (10

vital or nimala processes and soul) and 12
solar signs आदित्या, make अक्रन् me मा an
exalted उपरिस्थं, awful उग्र, and sapient
चेत्तारं king अधिराजम् ।

अग्निना... ईश्वर

नासत्या... सच्च

आयातं... आव

इह... यहाँ

त्रिभिः... तीन से

एकादशैः... ११ से

देवेभिः... देवताओं से

मधुपेय... अमृत

प्रतारिष्ट... वडाओ

प्रायु... दयः

निर्मृक्षत... नाशकरो

रपांषि... पाप

संवत... नाशो

द्वेषः... वैर

भवतं... होओ

सदाभवा... पुरुषार्थदाता

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

आ नासत्या त्रिभिरैकादशैरिह

देवेभिर्यातं मधुपेयमग्निना ।

प्रायुस्तारिष्ट नो रपांषिर्मृक्षतः

संवतं द्वेषो भवतः सदाभवाः ४७-

है अश्विना असत्य से रहित तैत्तीस देवताओं
के साथ यहां सोम पान करने को आवो । आयु
को बढ़ाओ । पाप को नष्ट करो । पुरुषार्थ दाता हो
के द्वेष को दूर करो ।

Om !

47 A nasatya tribhir ekadashair ih
Devebhir yataṁ madhupeyam ashwina,
Prayustarishtam ni rapansi mrikshatam
Sedhatam dwesho bhawatam sachabhuwa.

47 O Ashwani अश्विना ever true नासत्या,
come आयातं here इह with three त्रिभिः times
eleven एकादशैः gods देवेभिः to drink ambre-
sia मधुपेयं ! Prolong प्रतारिष्ट life आयुः । Des-
troy निर्मृक्षतं sins रपांसि । Destroy सधतं
hate द्वेषः । Be भवतं courage-generating
सचाभवा ।

N.B.—It appears that the word ashwani is used in
the dual number. From the epithets it is plain that it,
is a name of God or His power which may be double,

मरुतः... ईश्वर
मान्दार्ढ्यस्य... वीतराग
मानस्य... माननीय
कारोः... यजमान की
इषः... यह
स्तोमः... स्तुति
एयं... यह
गोः... वानो

वः... तुमरो
आयासीष्ट... आवो
तन्वे... शरीर
वयां... पूजाके
विद्याम... पावें
जरदानु... वलदायक
इष... अन्न
वृजन... वल

❀ ❀ ॥ ओ३म् ❀ ❀

एष व स्तोमो मरुत इयं गीर्

मान्दार्ढ्यस्य मान्यस्य कारोः ।

एषा यासीष्ट तन्वे वयां

विद्यामेषं वृजनं जीरदानुम् ॥४८॥

हे मरुत वीतराग माननीय यजमान की यह
स्तुति स्मरण यह वाणा आप की है, लोगों के शरीर
को अन्न द्वारा रक्षायें आईये । हम अन्न और वल
जीवन हेतु पावें ।

Om !

48 Esha wa stomo maruta iyam gir
mandaryasya manyasya karoh

Esha yashishta tanwe wayam

Vidyam esham vrijanan jiradhanum.

48 O Marut मरुतः unselfish मान्दार्थस्य
and honorable मानस्य worker's कारोः this
एषः praise स्तोमः and this इयं speech गोः is
yours वः । Come आयासीष्ट for the protec-
tion of the body तन्वे of creatures वयां ।
May we get विद्याम animating जीरदानु food
इष and strength ह्वजनं !

सप्त...सीत । देव्याः...ऐश्वरी
धीराः...योगो
ऋषयः...तपस्वी
सहस्तोमः...स्तुति
सहछन्दसः...छन्द
आवृतः...अर्थयुक्त
सहप्रमा...बुद्धियुक्त

अनुदृश्य...देखकर
पूर्वेषां...आदिपुरुषों का
पन्थां...मार्ग
अन्वालिभिर्...प्राणभर
न...समान
राथयः...रथो
रश्मोन्...रसियां

॥ ओ३म् ॥

सहस्तोमाः सहछन्दस आवृतः

सहप्रमा ऋषयः सप्त देव्याः ।

पूर्वेषां पन्थामनुदृश्य धीराः

अन्वालेभिरे रथ्यो न रश्मीन् ४८

वैदिक सूक्त जानने वाले, कृत् ज्ञानने वाले,
कर्म कुशल, प्रमाणश्च, योगी सात दिव्य ऋषियों ने
पूर्व के सुक्ति मार्ग को योग द्वारा देख कर उसी
प्रकार का सुक्ति मार्ग इस कल्प में प्रतिपादन किया
है जैसे रथी घोड़ों को रश्मियों को गृहण करता है ।

Om !

49 Saha stomah saha chhandasa avritah
Saha prama rishyah sapta daivyah
Purvesham pantham anudrishya dhira
Anwalebhire rathyo na rashmin.

49 The seven सह divine देव्याः clairvoy-
ant धीराः sages ऋषयः, endowed with pow-
ers to compose hymns सहस्रोमः poetry
सहस्रसः, with sense of duty आहुतः, with
reason सहप्रसा, having intuitively seen अनु
दृश्य the ancients पूर्वेषां path पन्थां followed
the same अन्वालेभिरे as न a charioteer राथा
holds the reins रश्मीन् ।

N.B.—The seven sages are—the five senses, internal sense, and soul ; the five senses, will and intellect ; but according to Mahidhara, Bharaddwaja, Kashyapa, Gotama, Atri, Vasishta, Vishwamitra, Jamadagni which is not true. I give their names here as great seers of India.

उ...और इदं...यह
हरस्यां...ज्ञाने
आयुष्य...आयुष्यद
वर्चस्य...तेज
रायस्पोषं...धनवर्धक

औद्भिद...शोकनाशक
वर्चस्वत्...तेजस्वी
आविशतात्...प्राप्तहो
मां...मुझे
जैत्राय—विजयको

❀❀ ॥ ओम् ॥ ❀❀

आयुष्यं वर्चस्यं रायस्पोषमौद्भिदम् ।

इदं हिरण्यं वर्चस्वज्जैत्रयाविशतादुमाम्

यहं सुवर्णं अर्थात् तेजोमय परमेश्वरीय ज्ञान जो आयु, ब्रह्म तेज, धन दायक, पाप विनाशक और प्रकाशक है मुझे विजय के अर्थ प्राप्त हो ।

Om !

50 Ayushyam varchasyam
rayas posham oudbhidam
Idam hiranyam varchaswaj
jaitray avishatad u mam.

50 May उ this इदं gold (spiritual knowledge) हिरण्यं, promotive of life अयुष्यं and piety वर्चस्य, preservative of wealth रायस्पोष, destructive of misery औद्भिदं, glorious वर्चस्वत्, be conferred आविष्ठातात् on me मां for victory जैत्राय ।

N.B.—Here *hiranya* means the light of God, other wise gold and light.

न..नतो । रक्षांसि..राक्षस	विभर्ति...धारण करता है
पिशाचाः...पिशाच लोग	दाचायण...पुण्य
तरन्ति...नाश करते हैं	हिरण्य...तेज
हि...भी	कृणुते...करता है
एतत्...यह	आयुः...वयः
प्रथमजं...पहिला उत्पन्न	दीर्घं...बड़ी
भोज...तेज	देवेषु...देवताओं में
देवानां...देवताओं का	स...बह
यः...जो	मनुष्येषु...मनुष्यों में

❀ ❀ ॥ श्रीरम् ॥ ❀ ❀

न तद्रक्षांसि न पिशाचास् तरन्ति

देवानामोजः प्रथमजं ह्येतत् ।

यो विभर्ति दाक्षायणं हिरण्यं

स देवेषु कृणुते दीर्घमायुः

स मनुष्येषु कृणुते दीर्घमायुः ॥५१॥

न तो राक्षस और न पिशाच उस को नाश करते हैं क्योंकि यह देवताओं का प्रथम उत्पन्न तेज है । जो इस पुण्य तेज को धारण करता है वह देवों में और मनुष्यों में दीर्घ आयुः वाला होता है ।

Om !

51 Na tad rakshansi na pishachas taranti
devanam ojah pratham ajam hy etat,
Yo bibharti dakshayanam hiranyam
sa deveshu krinute dirghamayuh.
Sa manushyeshu krinute dirghamayuh.

51 Neither न devils रक्षांसि nor न demons पिशाचाः destroy तरन्ति it, for हि this एतत् is the first born प्रथमजं light or energy ओजः of gods देवानां । He स who यः receives विभर्ति the energy-developing दाक्षायणं light हिरण्यं, makes कृणुते his life आयुः long दीर्घं among gods देवेषु, he स prolongs दीर्घं कृणुते his life आयुः among men मनुष्येषु ।

प्रावक्षामि .. धारता ह्यं
 मे... अपने में
 तत्... उस
 हिरण्यं... तेज । यत्... जो
 दाक्षायणाः... पुणरात्मा
 सुमनस्यमाना... विचार
 शील

शत... सो गुने
 अनीकाय... बलकेलिये
 शारदाय... वर्ष
 यथा... जिसप्रकार
 आसं... जोऊं [वाला
 आयुमान... बड़ी आयु
 जरदृष्टिः... लड़

❀ ॥ ओम् ॥ ❀

यदावध्नन्दाक्षायणा हिरण्यां

शतानीकाय सुमनस्यमानाः ।

तन्म प्रावक्षामि शतशारदाय

आयुमान् जरदृष्टिर्यथासम् ॥५२॥

मैं अपने में उस तेज को धारण करता हूँ जिस
 को पुणरात्मा विचारशील मनुष्य सो गुने बल के
 लिये धारण करते हैं जिस से मैं सो वर्ष जोऊं और
 दीर्घ आयु वाला होऊं ।

Om !

52 Yada badhnan dakshayana hiranyam

shatanikaya sumanasya manah,

tan me abadhnamī shata sharadaya
ayushman jaradashtir yathasam.

52 I receive आवध्नामि in me मे that तत्
light हिरण्यं, which यत् the pure दाक्षायणाः
and the happy सुमनस्यमाना possess आवधून्,
to get hundred fold power शतानीकाय, to
live a hundred शत autumns शारदाय; so that
यथा I may become आसं long lived आयु-
स्मान् and old जरदष्टिः ।

अजः...अजन्मा
एकपात्...केवल
पृथिवी...सहनशील
उत...और
समुद्रः...सागर
शृणोतु...सुने
विश्वे...सर्व

देवाः...देवता
ऋतावृधः...सत्यवर्द्धक
हुवानाः...हवनशील
स्तुताः...प्रार्थना
मन्त्राः...मन्त्र
विशस्ताः...प्रशंसित
अवन्तु...रक्षाकरै

❀ ॥ ओ३म् ॥ ❀

उत नो ऽहिर्वृन्धाः शृणोतु

अज एकपात् पृथिवी समुद्रः ।

वि॒श्वे दे॒वा ऋ॒तावृ॑धो हु॒वाना

स्तु॒ता मंत्राः॑ कवि॒शस्ता॑ अ॒वन्तु ॥५३॥

अजन्मा अद्वितीय आकाशस्थ पृथिवी और समुद्र
मुख्य परमेश्वर हमारी स्तुति को सुने और सब विद्या
मान् सत्यप्रिय, हवन शील प्रशंसनीय कवि और
साधनीय मनुष्य और मंत्र हमारी रक्षा करें ।

Om !

53 Uta no' hir budhuyah shrinotu
aja eka pat prithivi samudrah,
Vishwe deva ritavidho huwana
stuta mantrah kavishasta avantu.

53 Let the unborn अजः unitary Being एक-
पात्, forbearing like the earth पृथिवी and
उत्त self-moving like the sea समुद्रः, hear
शृणोतु our नः hymns. Let all विश्वे gods
देवाः promoters of truth ऋतावृधः, sacrificers
हुवानाः and praise hymns स्तुतः and verses
अनुमोदित मंत्राः by poets कविशस्ताः, protect
अवन्तु us !

सनात...सदैव

जुहोमि...देता हूँ

इमा!...यह

गिर!...वाणी

घृतसः...बलयुक्त

आदित्येभ्यः...विद्वानों को

राजेभ्यः...राजों को

जुह्वा...भोग के लिये

मित्रः...पुत्र

अर्यमा...न्यायशील

तुविजातः...वनाने वाला

वरुणः...उत्तम

दक्षः...चतुर

अंशः...स्वरूप

शृणोतु...सुने

नः...हमारी

❖ ❖ ❖ ॥ ओम् ॥ ❖ ❖ ❖

इमा गिर आदित्येभ्यो घृतसः

सनाद्वाजभ्यो जुह्वा जुहोमि ।

शृणोतु मित्रो अर्यमा भगो नस्

तुविजातो वरुणो दक्षोअंशः ५४

मैं यह स्तुतियां सार गभी आदित्य और राजवत् पुरुषों को भोगवत् अर्पण करता हूँ । मित्र, अर्यमा, त्वष्टा, भग, वरुण, दक्ष अंश स्वरूप परमेश्वर हमारी स्तुति को स्वीकार करे ।

Om !

54 Ima gira adityebhyo ghritasnuh
sanad rajabhyo juhwa juhomi,

Shrinotu mitro aryama bhago nas
tuvijato varuno daksho anshah.

54 I always सनात् offer जुहोमि these
इमाः hymns गिरः showering energy घृतम्
to the suns आदित्येभ्यः & luminaries राजेभ्यः
of learning by dedication जुह्वा । Let our
Divine friend मित्रः, judge अर्यमा, lord भगः
architect तुविजातः, adorable Being वरुणः,
skillful person दक्षः, divider अंशः, hear शृणोत
us नः । —०—

सप्त ऋषयः...७ ऋषि
प्रतिहिताः...रखे हैं
शरीरे...देहमें
अप्रमादं...सावधानो से
रक्षन्ति...रखाते हैं
सदं...देहको
आपः...व्यापक
ईयुः...जाते हैं

लोकं...स्थान को
स्वपतः...सोयेहुएके
तत्र...उस अवस्थामें
देवौ...दो देवी शक्ति
अस्त्रप्रजौ...जागृत
च...और
सत्रसदौ...देह
जागृतः...रखाते हैं

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

सप्त ऋषयः प्रतिहिताः शरीरे

सप्त रक्षन्ति सदमप्रमादम् ।

सप्तापः स्वपतो लोकमीयुस् ५५

तत्र जागृतो अस्वप्नजौ सत्रसदौ च देवौ

शरीर में सात ऋषि अर्थात् प्राण रहते हैं यह सात सावधानों से शरीर को रक्षा करते हैं । शरीर में व्याप्त होकर यह सात सोते हुए प्राणी के आत्मा में चले जाते हैं, तब प्राण अपान दो देवता जो कभी नहीं सोते और सदा रक्षा करते हैं, जागते हैं ॥

Om !

55 Sapta rishayah pratihitah sharire
tapta rakshanti sadam apramadam,
Sapt apah swapato lokamiyus
tatra jagrito aswapnajow satra sadow cha devow.

55 Seven सप्त vital principles ऋषयः are placed प्रतिहिताः in the body शरीरे । Those seven सप्त powers carefully अप्रसादं guard रक्षन्ति the body सदं । Those seven सप्त powers pervading आपः the body retire ईयुः to the spiritual region लोकं in the case of a sleeper स्वपतः । In that state तत्र two godly

powers of outbreath and inbreath ever
 ॐ and च ever guarding the
 ॐ's tenement सबसदौ keep watch जागृतः।

N — The seven principles are the five senses, will
 intellect When a man sleeps and when he awakes
 come back to the world. In sleep respiration
 ॐs the body. Thus these seven powers guard the
 ॐ constantly.



मणस्पते...देवपालक	प्रयन्तु...आवै
उष्टि...उठिये [तुभसे	उप...पास
हे...भांगतेहै । त्वा...	इन्द्र...हे ईश्वर
यन्तः...देवताहोनेकीइ-	भवा...होओ
दानव.दानशील [कायुक्त	पशूः...उद्यत
तः...शक्तिया	सचा...बुद्धिके साथ

❀ ओ३म् ❀

उ॒त्ति॑ष्ठ॒ ब्र॒ह्म॒ण॒स्प॒ते दे॒व॒य॒न्त॒स्त्व॒मे॒म॒हे ।

उ॒प प्र॒य॒न्तु म॒रु॒तः सु॒दान॑व॒ इन्द्र॑

पा॒शू॒र्भ॒वा स॒चा ॥ ६५ ॥

हे देवताओं के पालक उठिये अर्थात् प्रादुर्भूत
 ॐनिये । हम आप से याचना करते हैं । देवता होने

को इच्छा से अच्छे दानशाल मरुत् गण शक्ति
हमारे पास आवें । हे परमेश्वर सचा बुद्धि वा
के साथ शीघ्र उद्यत होओ ।

Om !

56 Uthishtha brahmaspate

devayantas tw emahe,

Upa prayanto marutah sudanwa

indra prashur bhawa sacha.

56 O Lord of gods ब्रह्मणस्पते, be revee-
उत्तिष्ठ । We pray इमहे to Thee त्वा, des-
ing to be gods or angels देवयन्तः । Benefice
सुदानव mortal powers मरुतः may come पूर्य
to us उप । O God इन्द्र, be भवा united पूर्य
with the soul सचा or intellect.

ब्रह्मणस्पति...विद्यापति

यस्मिन्...जिसमें

इन्द्रः...विजुली

वरुणः...चन्द्र

मित्रः...सूर्य

अर्थमा...न्यायकारी

देवा...:दिव्य वस्तु

चक्रिरे...वनाये

श्रीकांसि...स्थान

नूनं...निश्चयकरके

प्रवदति...कहता है

उक्थं...विद्यायुत

मन्त्रं...वेद मन्त्र, भेद

❀ ॥ ओ३म् ॥ ❀

नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्त्यम् ।
 यमिन्द्रो वसुणो मित्रो अर्यमा देवः
 ओकांसि चक्रिरे ॥ ५७ ॥

विद्या पति परमेश्वर जिस में इन्द्र, वसुण, मित्र,
 अर्यमा और अन्य दिव्य पदार्थ निवास करते हैं, वद
 अर्थात् करके वेद वा विद्या के योग्य मन्त्र हम से
 जाता है ।

Om !

Yasmin indro vasuno mitro

aryama deva okansi chakrire.

57 The Lord पति: of knowledge ब्रह्म
 which यस्मिन् electricity इन्द्र:, the moon
 ण:, sun मित्र:, ether अर्यमा and other gods
 divine existences देवा: make चक्रिरे their
 modes ओकांसि, certainly नूनं tells us प्रवदति
 we learned उक्त्यं the Vedic verse मन्त्रं or
 secret knowledge.

ब्रह्मणस्पते...वेदकेपति
 त्वं...तू । यन्ता...राजा
 आस्य...इस
 बोधि...स्वीकार करो
 सूक्तस्य...भजन
 च...और
 जित्वा...हृदयमें डाल
 तनयं...पुत्रको

तत्...वह
 भद्र...कल्याण । यत्...
 देवाः...देवता
 अवन्ति...रखाते हैं
 विश्व...सब
 सुवीराः...वीर । वदेम...
 ब्रह्म...बड़ा
 विदधे...व्यवहार

❀ ❀ ॥ ओ३म् ॥ ❀ ❀

ब्रह्मणस्पते त्वमस्य यन्ता

सूक्तस्य बोधि तनयं च जित्वा ।

विश्वं तद्भद्रं यदवन्ति देवा

ब्रह्मवदेम विदधे सुवीराः ॥

य इमा विश्वा ।

विश्वकर्मा ।

यो नः पिता ।

अन्नपते ऽन्नस्य नो देहि ॥ ५८ ॥

विद के स्वामिन् आप इस जगत् के यन्ता अर्थात् राजा हो, इस सूक्त को सुनिये, पुत्र को पालिये, जिस कल्याण की देवता लोग पालते हैं वह सर्व के लिये हो। अच्छे वीर होने से हम यज्ञ व्यवहारों में बहुत उपदेश करें।

Om

58 Brahmanaspate twam asya yanta
suktasya bodhi tanayam cha jinwa,
Wisham tad bhadram yadavanti deva
brihad badema vidathe suvirah.
Ya ima wishwa. Wishwa karma.
Yo nah pita. Anna patie' annasya no dehi.

58 Lord of the Vedas ब्रह्मणस्पते Thou
त्व' art the ruler यन्ता of this world यस्य।
Accept बोधि this hymn सूक्तस्य and च in-
spire जित्व me Thy child तनयं। The तत्
good भद्र' which यत्, gods देवा: protect अवनति
be for all विश्व'। Being very brave सुवीरा:,
may we preach वदेम much वृहत् in the
sacrifice विदथे or works.

यजुर्वेद अध्याय ३८

This chapter is recited, according to Swami Dayanand Saraswati, in the performance of cremation, and, according to Mahidhara, in repentance. But I think it should be used in renunciation, that is, the sacrifice of self or the vow of self-denial. It should serve for the motto of Lord Krishna's philosophy of unselfishness—*nish-kama karma*. It mostly contains words in the 4th case—an indirect object—and the word Swâhâ, which is like Selah or Amen in the Bible. This Swâhâ is repeated at the end of every verse read in sacrifice when a modicum of fragrant material or food is thrown into a fire, called an altar. Hence, some poets imagine Swâhâ as the wife of fire and the offering as the food of gods, fire being regarded as a messenger. Thus I take the meaning of this chapter to be, that we should serve our God with all our heart and with all our soul, the service of God being to do good to all His creatures below.

॥ श्री ॥

स्वाहा प्राणेभ्यः साधिपतिकेभ्यः । पृथिव्यै ... अग्नये ...
अन्तरिक्षाय ... वायवे ... दिवे ... सूर्याय ... ॥१॥ दिग्भ्यः
... चन्द्राय ... नक्षत्रेभ्यः ... अद्भ्यः ... वरुणाय ... नाभ्यै ...
पूताय ... ॥२॥ वाचे ... प्राणाय ... रचक्षु ... रश्रोत्राय ... ॥३॥

१-३—प्राण, अधिपति, पृथिवी, अग्नि, अन्तरिक्ष,
वायु, द्यौ, सूर्य, दिक्, चन्द्र, नक्षत्र, आप, वरुण,
नाभि, पवित्रता, वाक्, प्राण, चक्षु, श्रोत्र के उपकार
के लिये काम करो ॥

1-3 Serve or sacrifice yourself स्वाहा for
all life प्राणेभ्यः as well as souls साधिपति-
केभ्यः the earth पृथिव्यै, fire अग्नये, firma-
ment अन्तरिक्षाय or water, air वायवे, sky दिवे,
sun सूर्याय; the quarters दिग्भ्यः, moon चन्द्राय,
stars नक्षत्रेभ्यः, waters अद्भ्यः, ocean वरुणाय,
polar region नाभ्यै, purity पूताय language
वाचे, respiration प्राणे, sight चक्षुषे, hearing
श्रोत्राय ॥

NOTE—It means to say that we should work to
promote the world and todo good to animals.

॥ श्रीं ॥

मनसः काममाकूतिं वचः सत्यमशोय ।

पशूनां रूपमन्नस्य रसो यशः श्रीः

अयतां मयि स्वाहा ॥ ४ ॥

४—मेरी कामना पूरण हो, मन में उत्साह हो, वाणी में सत्य हो, और अशुश्रीका रूप अन्नके रस और यज्ञ और सुन्दरता मुझमें रहें ॥

4. I may enjoy अशोय the satisfaction of desire कामं and the encouragement आकूति of the will मनसः, and the veracity सत्य of speech वचः । Let the beauty रूप of animals पशूनां, the juice रसः of food अन्नस्य, glory यशः and amiability श्रीः reside अयतां in me मयि ।

॥ श्रीं ॥

प्रजापतिः सन्धियमाणः सम्राट् समुत्तो वैश्वदेवः
सत्सन्नो धर्मः प्रवृत्तस्तोज उद्यत आश्विनः पयस्या-
नीयमाने पौष्णी विष्वन्दमाने मारुतः क्लथन् ।
मैत्रः शरसि संताप्यमाने वायव्यो ह्रियमाण आग्नेयो
ह्रयमानो अगधुतः ॥ ५ ॥

५—प्राजापति, पालक, प्रतापी, रक्षक, सर्वदे-
शोर्वैश्वर, अन्तर की उष्णता, स्पष्टतेज, उद्यत स्वा-
स्थ्य, मनमें पाने के योग्य, पुष्टि, शीघ्र, नाशक,
शक्तिमान, विपदमें मित्र, वटती में रक्षक, हरन,
करने में अग्निसमान, वानो से आवाहन के योग्य-
सुभनें निवासकरै ॥

6. The Lord of creatures प्रजापति: pro-
tecting संभ्रियमाणः, glorious संस्वाट् support-
ing संभृतः, universal God वैश्वदेवः, indwell-
ing संसन्न heat धर्मः, distinct पटुक्त, light तेज,
active उद्यतः, health आशुिनः, accessible आनी-
यमाने in mind प्रयसि, nourishment पोष्यः swift
विश्वन्दमाने, destructive क्लृयन्, powerful मारुतः
friendly मैत्रः in trouble शरिसि, supporter
वायव्यः in preservation संतायमाने, fiery
आग्नेयः in taking क्रियमाने, invokable हूयमानः
with speech वाग्धुतः may reside in me.

॥ ओं ॥

सविता प्रथमेऽहन्नग्निर्द्वितीये वायुस्तृतीयः, आदि-
त्यश्चतुर्थे चन्द्रमाः पञ्चम ऋतुः षष्ठे मरुतः सप्तमे

बृहस्पतिरष्टमे । मित्रो नवमे वरुणो दशम इन्द्र एका-
दशे विश्वे देवा द्वादशे ॥ ६ ॥

६—ईश्वर पहले, अग्नि दूसरे, वायु तीसरे, सूर्य
चौथे, चंद्रमा पांचमे, ऋतु छठे, शक्ति सातमे, बृह-
स्पति अष्टमे, मित्र नवमे, वरुण दशमे, इन्द्र ग्यारवें,
विश्वे देवा बारवें दिन अर्थात् दिनप्रति दिन आशी
वाँद दे ।

6. May the creator सविता bless me on the
1st प्रथमे day अह्न, fire अग्नि the 2nd:
द्वितीये, air वायु: the 3rd तृतीये, the sun आदित्य
the 4th चतुर्थे, the moon चन्द्रमा the 5th पंचमे,
the season ऋतु: the sixth षष्ठे, strength मरुत:
the 7th सप्तमे, the great Lord the eighth
अष्टमे, the friend मित्र: the 9th नवमे
the best वरुण: the 10th दशमे, electricity इन्द्र
the 11th एकादशे, the divine power विश्वे देवा
the 12th द्वादशे ।

॥ श्री ॥

उग्रं च भीमं च ध्वान्तं च धुनिश्च । सासद्वांश्
चाभियुक्त्वा च विक्षिप: स्वाहा ॥ ७ ॥

७—उग्र, भीम, ध्वान्त, सासङ्गा, अभि युग, और विक्षिप को स्नाहा अर्थात् इन शक्तियों को ईश्वर के अर्पण करो ।

7. The awful उग्र, fearful भीमः, thundering ध्वान्तः, crushing धुनिः, forbearing सासङ्गा, collecting अभियुगा, & च dispersing विक्षिपः qualities should be sacrificed स्नाहा,

N. B.—Some say these are seven kinds of Maruts, or gods to whom sacrifice should be made.

॥ ओं

अग्निं हृदयेनाग्निं हृदयाग्रेण पशुपतिं कृतं
सहृदयेन भवं यक्षा । सर्वं मतस्त्राभ्यामीशानं मन्युना
महादेवमन्तःपर्शव्येनोषं देवं वनिष्ठुना वसिष्ठहनुः
शिङ्गीनि कोश्याभ्याम् ॥ ८ ॥

८—जिससे अग्निको हृदयसे, अशुनि को हृदयसे, पशुपति को सब हृदयसे, भव को हृदयके सार से, शर्व को हृदयके पार्श्वसे, ईश्वर को पाप पर क्रोधसे, महादेव को अन्तरदेहसे, उग्र देव को अतडियों से सर्व शक्तिको और जाननेके योग्य को पट्टों से प्रसन्न करो ।

8. That I may please God अग्निं with the heart हृदयेन, the Lord of electricity अग्निं with the core of the heart हृदयाग्रेण, the Lord of creatures पशुपति with the whole heart अतस्त्रहृदयेन, the Supreme Being भवं with the essence of the heart यक्ना, the omniscient शर्वं with the flanks of the heart मतस्त्राभ्यां, the ruler ईशानं with anger at wickedness मन्युना, the Great God महादेवं with internal sides, the terrible God उग्रं देवं with the intestines वनिष्ठुना, the great power सष्टहनुः & the knowable शिगिनि with the muscles कोश्याभ्यां ।

॥ श्रीं ॥

उग्रं लोहितेन मित्रं सौवर्त्ये रुद्रं दौर्वर्त्ये-
नेन्द्रं प्रक्रीडेन मरुतो वलेन साध्यनप्रमुदा । भवस्य
कण्ठाय रुद्रस्यान्तःपाश्वर्यं महादेवस्य यक्षश्चर्वस्य
वनिष्ठुः पशुपतेः पुरोतत् ॥ ८ ॥

८—उग्र को रुधिर से, मित्र को अच्छे चलन से,
रुद्र को पाप त्याग से, इंद्र को सुख से, शक्तिज्ञान को

वलसे, प्रसन्न को मोदसे, शंकर को कंठसे, रुद्र को अन्तः पाश्वर्षसे, महादेव को हृदयसे, सर्वज्ञ को अतडियोंसे, भगुपति को हृदय के कपाट से प्रसन्न करो ॥

९. The terrible उग्र with the blood लोहि तेन, the friend मित्रं with virtuous conduct सौव्रत्येन, the wrathful रुद्र' with wickedness, the wealthy इन्द्र' with ease प्रकीडेन, the powerful मरुतः with strength वलेन, the amiable साधरान् with pleasure प्रसुदा, [Here the case endings are changed, but not the meanings, so the same way of rendering will be adopted.] the Supreme Being भवस्य with the throat कंठं, the wrathful रुद्रस्य with the internal sides अन्तःपाश्वर्य', the Great God महादेवं with the core of the heart यकत्, the omniscient शर्वस्य with the intestines दनिष्ठुः, the Lord of creatures पशु पते, with the heart valves पुरीतत् ।

॥ श्री ॥

लोमभ्यः...२ त्वचे...१ लोहिताय...२ मेदोभ्यः...२
मांसेभ्यः...२ स्नावभ्यः...२ अस्थिभ्यः...२ मज्जभ्यः
...२ रेतसे...पायवे... ॥ १० ॥

१०—लोम, त्वचा, लोहित, मांस, र्नायु, अस्थि,
मज्जा रेत और पायु को अर्पण करो ।

10. Sacrifice स्नाहा for the hair लोमभ्यः, the
skin त्वचे, the blood लोहिताय, the fat मेदोभ्यः
the flesh मांसेभ्यः, the nerves स्नावभ्यः, the
bones अस्थिभ्यः, the marrow मज्जभ्य, the seed
रेतसे, the private parts पायवे,

N. B. The organs are repeated twice in the verse.

॥ श्री ॥

आयासाय...प्रायासाय...संयासाय...वियासाय...
उद्यासाय स्नाहा । शुचे...शोचते...शोचमानाय...
शोकाय... ॥ ११ ॥

११—आयास, व्यायास, संयास, वियास, उद्यास,
रोदन, शोचमान और शोक को अर्पण करो ।

11. Effort आयासाय, great effort व्यायासाय,
good effort संयासाय, especial effort वियासाय
high effort उद्यासाय, sorrowing शुचे, lament

ing शोचते, pitiable शोचमानाय, sorrow शोकया ।

॥ श्री ॥

तपसे...तप्यते... तप्यमानाय... तप्ताय... घर्माय
निष्कृत्यै...प्रायश्चित्त्यै...भेषजाय... ॥ १२ ॥

१२—तप, तपन, तप्यमान, तप्त, घर्म, निष्कृति,
प्रायश्चित्त, और भेषज को अर्पण करा ।

12. Glorious तपसे, burning तप्यते, glorify-
ing तप्यमानाय, fiery तप्ताय, heat घर्माय, re-
mover निष्कृत्यै, repentance प्रायश्चित्त्यै, me-
dicine भेषजाय ।

॥ श्री ॥

यमाय...अन्तकाय...मृत्युवे...ब्रह्मणे...ब्रह्म ह-
त्यायै...विश्वेभ्यो देवेभ्यः...द्यावापृथिवीभ्याम्... ॥ १३ ॥

१३—यम, मीत, नाशक, ब्रह्म, विद्वान् को रक्षकः
विश्वदेव, और मूँसि आकाश को स्वाहा ।

13. Sacrifice स्वाहा for the judge यमाय
death अन्तकाय, destroyer मृत्युवे, the Su-

preme Being ब्रह्मणे, protector of the learned ब्रह्महृत्यायै, all the gods विश्वेभ्यः देवेभ्यः, the heaven and earth द्यावापृथिवीभ्यां ।

सब भाष्यों में इस का अर्थ वे समझ रहे हैं । यह अर्थ प्रतीत होता है कि इस को ईश्वर की सेवा अर्थात् जगत का उपकार सब कुछ त्याग करके करना आचिये जिससे ईश्वर प्राप्ति हो अर्थात् सर्वज्ञता सिद्ध हो ॥

The meaning of this chapter is obscure in all commentaries. The reason is that there is no verb after the 5th verse. Hence they fumble in the dark. In our opinion the chapter means that we should sacrifice to the service of God, that is, the good of His creatures, all that is dear to us, nay, every part of our body, so that we may be divested of the lust of flesh and spiritualised to see God, who can not be realised in the darkness of our ignorance and selfishness.

ODE TO GOD.



ध्ये यं वदन्ति शिवमेव हि केचिदन्ये
 शक्तिं गणेशमपरे तु दिवाकारं वै ।
 रूपैस्तु तैरपि विभासि यतस्त्वमेव
 तस्मात् त्वमेव शरणं मम देव देव ॥ १ ॥

Some tell me to worship Shiva, others Goddess,
 Ganesh, or the Sun. But Thou alone shinest
 through their forms. So, O Lord of lords, Thou
 alone art my resort !

नो सोदरो न जनको जननी न जाया
 नैवात्मजो न च कुलं विपुलं बलं वा ।
 संदृश्यते न किल कोऽपि सहायको मे
 तस्मात् ॥ २ ॥

I have neither a brother, father, mother,
 wife, son, family, nor great strength; nay, I see
 no helper of mine. So, O God of gods, Thou
 alone art my asylum !

नोपासिता मदमपास्य मया सहान्तम्
 तीर्थानि चास्तिकधिया नहि सेवतानि ।

देवार्चनं च विधिवन् न कृतं कदापि

तस्मात् ॥ ३ ॥

I have neither served great persons after giving up my pride, nor visited holy persons with theistic faith, nor ever worshipped God according to the Vedas. So, O God of gods, Thou alone art my asylum.

दुर्वासना मम सदा परिकर्षयन्ति

चित्तं शरीरमपि रोगगणा दहन्ति ।

संजीवनं च परिहस्तगतं सदैव

तस्मात् ॥ ४ ॥

Evil desires always tempt me. Diseases consume the mind and body. Livelihood is always in the hands of others. So, O God of gods, Thou alone art my asylum.

पूर्वं कृतानि दुरतानि मया तु यानि

स्मृत्वाखिलानि हृदयं परिकम्पते मे ।

ख्याता च ते पतितपावनता तु यस्मात्

तस्मात् ॥ ५ ॥

My heart trembles at the remembrance of evils committed before by me. But Thy mercy in

saving the fallen is well known. So, O God of god, Thou alone art my asylum.

दुःखं जराजननजं विविधाश्च रोगाः

काकश्वसूकरजनिर्निरये च पातः ।।

ते विस्मृतेः फलमिदं विततं हि लोके

तस्मात्० ॥ ६ ॥

Pain produced from old age and birth ; various diseases ; birth in the species of crows, dogs, hogs : fall into hell, are so many consequences of forgetting Thee by the people So, O God of gods, Thou alone art my asylum.

नीचोऽपि पापवलितोऽपि विनिन्दितोऽपि

ब्रूयात् तवाहमिति यस्तु किलैकवारम् ।

तं यच्छसीश निजलोकमिति ब्रतं ते

तस्मात्० ॥ ७ ॥

The rule with Thee, O Lord, is to give heaven to him, who but once says, "I am Thine," although low, sunk in sin, and abandoned. So, O God of gods, Thou alone art my asylum.

वेदेषु धर्मवचनेषु तथागमेषु

रामायणेऽपि च पुराणकदंबके वा ।।

सर्वत्र सर्वविधिना गदितस्त्वमेव

तस्मात् ॥ ८ ॥

Thou alone art sung in various ways in the Vedas, sacred sayings, scriptures, Ramayana, cosmology and everywhere. So, O God of gods, Thou alone art my asylum.

PRAYER.

भजे विशेष सुन्दरं, समस्त पाप खंडनम् ॥

स्वभक्त चित्तरंजनं, सदैव सर्व रक्षकम् ॥ १ ॥

I adore the most effable God, who removes all our sins, delights the mind of His devotees, and ever protects all.

अनन्तज्ञानशोभितं, हृदयतमो निवारकम् ॥

स्वभक्त भोति भंजनं, भजे ह विश्वपोषकम् २

I adore the all-supporting God, who is omniscient, dispels the darkness of the mind, and removes the fear of His devotees.

निज स्वरूपबोधकं, कृपाकरं भवापहम् ।

समं शिवं निरंजनं, भजे ह मुक्तिदायकम् ३

I adore God, who gives salvation, reveals Himself to us, is merciful; removes our worldliness, and is just, happy, and incorporeal.

हारिद्र दुःख भंजनं, प्रज्ञान सुखप्रदायकम् ॥

निराकृतिं निरामयं, भजे सुबुद्धि दायकम् ४

I adore God, who gives us wisdom, removes the pain of poverty, gives us the pleasure of knowledge, and is formless and diseaseless.

दयामयं क्षमामयं, हृदय सदा विराजनम् ॥

चिदेकरूप इतंतं, भजे जगद् विनायकम् ५

I adore God, who is the Ruler of the universe, most merciful, most forbearing, ever present in the mind, all-pervading and intelligent.

भवाब्धिप्रोतरूपकं, समस्त रोग नाशकम् ॥

गुणाक्षरं क्षमाकरं, भजे ह पतितप्रावनम् ६

I adore God, who saves the fallen, encompasses the world, destroys all diseases, promotes virtue, and forgives us.

वेद वाक्य बोधितं, चैतन्य रूप शान्तम् ॥

पर ब्रह्म व्यापकं, भजे सुमार्ग दर्शकम् ७

I adore God, who shows us the right path, is known by means of the Vedas, is all-thought, all-calm, the Supreme Being, and all-pervading.

वल प्रदं यशः प्रदं, धन प्रदं श्रमापहम् ॥

अनन्तशान्तिदायकं, भजे जगद्विभोदकम् ८

I adore God, who gives pleasure to all the world, gives us strength, glory, wealth, removes our doubt, and gives us everlasting happiness.

SANSCRIT SONG.

शरीरं सुरूपं ततो वा कलत्रं
यशश्चाह चित्रं धनं मेरुतुल्यम् ।
हरे रंघ्रिपद्मे मनश्चेन्न लग्नं
ततः विं ततः किं ततः किं ततः किम् १

1. The beautiful body and lovely wife, exceedingly good name and wealth as great as the Meru mountain are good for nothing, if our mind is not fixed on the lotus of God's feet.

कलत्रं धनं पुत्रपौत्रादि सर्वं
गृहं बांधवाः सर्वमेतद्धि जातम् ।
हरेरंघ्रि० ॥ २ ॥

2. The wife, wealth, children and grand children, the whole family, relatives, and even all this world are useless, if we don't think of God.

षडंगादि वेदो मुखे शास्त्रविद्या
कवित्वादि गद्यं सुपद्यं करोति ।
हरेरंघ्रि० ॥ ३ ॥

3. What, tho' a person has the knowledge of the Vedas with their accessory studies and of the six schools of philosophy on the tip of his tongue, and renders prose into various kinds of melodious verses ; if he does not fear God !

विदेशेषु मान्यः स्वदेशेषु धन्यः

सदाचार वृत्तेषु मत्तो न चान्यः ।

हरेरंग्नि पद्मे ० ॥ ४ ॥

4 If a man is honoured in foreign countries and popular at home, and engaged in conventionally good works, but if he does not think of God, he is good for nothing.

क्षमामंडले भूपभूपालवृंदैः

सदा सेवितं यस्य पादारविदम् ।

हरे रंग्नि पद्मे ० ॥ ५ ॥

5. If a man's lotus like feet are kissed by the multitudes of the kings & emperors of the whole world ; but if he does not fear God, he is good for nothing.

यशो मे गतं दिक्षु दानप्रतापाज्

जगद्वस्तु सर्वं करे यत् पसादात् ।

हरे रंग्नि पद्मे ० ॥ ६ ॥

6. If generosity spreads my fame in all the quarters, and all the objects of the world be in my hands ; but if I do not remember the lotus of God's feet, I am good for nothing.

न भोगे न योगे न वा वाजिराजौ
न कांतासुखे नैव वित्तेषु चित्तम् ।
हरेरंघ्रपिङ्गे ० ॥ ७ ॥

7. If my mind is not absorbed in enjoyment, introspection, or equipages, government, sporting with the wife, and wealth ; but still not inclined to the lotus of God's feet ; what then, what then ?

अरण्ये न वा स्वस्य गृहे न कार्ये
न देहे मनो वर्तते मे त्वनघ्ये ।
हरे रंघ्रि पद्मे ० ॥ ८ ॥

8. My mind does not attend to the forest or household life, or to business and health. If it does not attend also to God, it is good for nothing.

अनर्घ्याणि रत्नानि भुक्तानि सम्यक्
विविधभोजनं मिष्टमुष्णं विभुक्तम् ।
हरेरंघ्रिपद्मे ० ॥ ९ ॥

I have enjoyed the pleasure of using valuable jewelry, and tasted sweet and hot food of various kinds. But if I donot think of God, I waste my life.

हरिनाम पुण्यं जपेद् यो मनुष्यः ।

वनी वा यतिर्ब्रह्मचारी गृहस्थः ॥

लभेद् वाञ्छितार्थं पदं ब्रह्मसंज्ञं ।

हरिरंघ्रि पद्मे मनी यस्य लब्धम् ॥ १० ॥

But if a man, whether a recluse, a voyant, student, or householder, keeps his mind the hallowed name of God, is absorbed in meditating on the lotus of his feet; he goes to heaven, the object of his desire.

॥ भजन ॥

ईश्वर कीजि कृपा हम दुखी है ।

केवल तेरे हि बल से बली है ॥ १ ॥

नहीं जानत है विद्या धनेरी ।

याते जावे है मन की अंधेरी ॥ २ ॥

नहीं आशा है अपने कर्म से ।

तेरे दर्शन मिले जिनके फल से ॥ ३ ॥

भूरी पाप जनम से करे है ।
 याते दर्शन से तेरे डरे है ॥ ४ ॥
 तू हि आश्रय है केवल हमारा ।
 तेरी महिमा है अकथ अपारा ॥ ५ ॥
 तेरी ज्योतिः से सूरज प्रकाशै ।
 और मनका तिमर सब विनाशै ॥ ६ ॥
 प्रीति सत्यसे बाढे तभी है ।
 होता दर्शन तेरा जब कभी है ॥ ७ ॥
 विद्या सफल हो तेरी छापा से
 भाग्य जागे प्रभु तब दया से ॥ ८ ॥
 तू हि भासा है ज्ञान आत्मा की ।
 जैसे भानु की ज्योतिः क्षमा की ॥ ९ ॥
 तेरी विद्या से हम ज्ञानवान् है ।
 तेरी लक्ष्मी से हम ऋद्धिमान् है ॥

प्रभु दाता हैं तू सब जनों का ।
 कीना उत्पन्न है भोजन सर्वों का ॥ १ ॥

रचया है नहि किसी की भिकारी ।
 जेकर वह हो तब आशा कारी ॥ २ ॥
 इस में संशय तनक भी नहीं है ।
 देखो प्राणी को तुम जां कहीं है ॥ ३ ॥
 करता सेवा न वन में है वानर ।
 पर करता है भोजन उदर भर ॥ ४ ॥
 दिन राती करे है कलोलें ।
 और शाखा से शाखापै भूलें ॥ ५ ॥
 देखो हाथी का कितना उदर है ।
 उस को भोजन मिले हर प्रहर है ॥ ६ ॥
 कोन करता है खेती पशुन में ।
 वोते है दाना अघन में ॥ ७ ॥
 नहीं देखा किसीने शुकी को ।
 वोते बीज और आन्न लता को ॥ ८ ॥
 पर खाते है ऋतु पर फलों को ।
 और गाते है प्रभु के गुणों को ॥ ९ ॥
 लेशो भाई तुम शिक्षा इनी से ।
 और ठो तुम सारे दुखों से ॥ १० ॥

मानो बात सजन तुम हमारी ।
 देतो दुख है यह सेवा तुमारी ॥ ११
 थोड़ी आयु है जपलो प्रभु को ।
 और करलो सुफल इस जनम को ॥ १२

॥ सुंदर दास की शिक्षा ॥

शूर वही मन को बश राखत ।
 कूर वही रण माहि लजै है ॥
 त्याग वही अनुराग नहीं कहूँ ।
 भाग वही मन मोह तजै है ॥
 तन्न वही निज तत्त्व हि जानै ।
 यन्न वही जगदीशहि जेहै ॥
 प्रीति वही हरि सों रत सुंदर ।
 भक्त वही भगवन्त भजै है ॥

चाप वही कसिये रिपु ऊपर ।
 दाप वही दलकार हि मारै ॥
 छाप वही हरि छाप दई शिर ।
 घाप वही यपि और न धारै ॥

जाप वही जपिये अजपा नित ॥
 खाप वही नित खाप विचारै ।
 बाप वही सब को सुन्दर प्रभु ॥
 पाप हरै अरु ताप निवारै ।

श्रोत्र वही श्रुति सार सुनै नित ॥
 नयन वही निज रूप निहारै ।
 नाक वही हरि नाक हि राखत ॥
 जीभ वही जगदीश लचारै ॥
 हाथ वही करिये हरि को कृत ।
 पांव वही प्रभु के पथ धारै ॥
 शीश वही करै प्रभु के समर्पण ।
 सुन्दर यों सब कारण सारै ॥

कोउ तो मोक्ष अकाश बतावत ।
 कोउ तो मोक्ष पताल के माहीं ॥
 कोउ तो मोक्ष कहै पृथिवी पर ।
 कोउ कहै कहुं और कह हीं ॥
 कोउ बतावत मोक्ष थिला पर ।
 कोउ कहै मोक्ष मिटै परकाहीं ॥

सुंदर आतम के अनुभव विन ।
और कहं कोई मोक्ष हं नाहीं ॥

॥ भजन ॥

तुम विन कौन साहय करेगो ।
हे दीनन की पीर हरैया ॥ १ ॥
मैं अति दीन सीन ज्यों जल में ।
परो हैं भ्रमर त्विच मेरो नैया ॥ २ ॥
सूझत नाहीं खेवन हारो ।
हरि विन कौन है पारलगेया ॥ ३ ॥
रक्षा करो हो पाप से सब को ।
हे अभिमान के मान घटैया ॥ ४ ॥
पाप दूर कर भक्त उभारो ।
उन्हे स्वर्ग को राज दिवैया ॥ ५ ॥
सुख संपति के सब कोई साथी ।
सुत दारा भैया और मैया ॥ ६ ॥
भीर परे कोई तीर न आवे ।
और न जग में वात बुझैया ॥ ७ ॥

तम हो से अब आश हमारी ।
 करहु कृपा हे मुक्ति दिवैया ॥ ८ ॥
 हाथ जोड कर विनती करती ।
 लेब शरण प्रभु जगत् करैया ॥ ९ ॥
 हम पापी कामी अरु क्रोधी ।
 तुम हो प्रभु सब क्षमा के करैया ॥ १० ॥

METRICAL TRANSLATION
 OF
 RIG VEDA HYMN 121 OF X MANDAL,

Time in its earliest morning smiled,
 When first appeared the Golden Child.
 He swayed Creation from His birth,
 'Stablished the heavens, & fixed the earth.
 Who is the mighty God, O say,
 To whom we mortals ought to pray ?

From Him the breath of being flows,
 By Him in strength the body grows.
 The bright gods hang upon His breath,
 His light is life, His shadow death.
 Who is the mighty God. O say,
 To whom we mortals ought to pray ?

He made the mountains, made the sea,
 And all the distant galaxy.
 The boundless universe of space
 Is but His infinite embrace,
 Who is the mighty God. O say,
 To whom we mortals ought to pray ?

From Him the heaven, from Him the earth,
And boundless æther had their birth.

He fixed the firmament on high
And measured the expanse of sky.

Who is the mighty God, O say,
To whom we mortals ought to pray?

May He, the general Parent, still
Preserve us helpless ones from ill.

Father of Heaven, and Earth, and Sea,
Our potent Guardian ever be.

Who is the mighty God, O say,
To whom we mortals ought to pray?

—*Humanitarian, London.*



1. We should worship the Lord with heart,
The holy source of science and art

See, how He holds this earth and sky ;
The sole protecting Hand on high.
He holds suns by his pow'r divine ;
And lives from time none can opine.

2. We should worship the Lord with heart,
The holy source of science and art.

'Tis He that lights the mind of all,
And gives it strength that checks our fall.
His orders all the gods obey.
His will is death and life for aye.

3. We should worship the Lord with heart,
The holy source of science and art.

He is the great and glorious king
Of life sentient and spheres that sing.

He rules bipeds and quadrupeds,
In short, that lives, and feeds, and treads.

4. We should worship the Lord with heart,
The holy source of science and art.

His greatness these snow-capt mountains.
The ocean, rivers watering plains,
And all these quarters like His arms
Declare to us, in tongue that charms.

5. We should worship the Lord with heart,
The holy source of science and art.

He holds in sky the burning sun,
Confirms the earth with verdure dun,
With atoms sprinkles th' firmament,
And blesses heaven with enjoyment,

6. We should worship the Lord with heart,
The holy source of science and art.

The heaven and earth His will obey,
Proclaim His glory night and day,
And hang their hope on Will divine,
Which gives birth to the suns that shine.

7. We should worship the Lord with heart,
The holy source of science and art.

He fills the growing nature's womb,
Which holds the seed of worlds that loom.
He is the life and stay of gods.
Him we worship with thousand nods.

8. We should worship the Lord with heart,
The holy source of science and art.

He keeps His eyes on nature's might,
Which shows design and wondrous sight.
He is the Lord of gods and men.
His pow'r immense we fail to ken.

9. We call on God with all our heart,
That He may bliss to us impart.
He will not kill us we are sure,
Who works by laws that e'er endure.
He makes the earth and all we see,
The sight of which fills us with glee.
10. O Lord of hosts, none rules but Thee
O'er creatures peopling land and sea.
We sacrifice all our desires
To gain the wealth Thy will inspires!

—*Harbinger, Lahore.*

॥ श्रीराम् ॥

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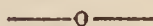
भूमिका

बालकपनमें शुद्ध विचार और पवित्र विषय आकीर्ण भजन और स्तोत्र कंठ करने से आत्मोन्नति और आचार शुद्धि होती है ॥

इस अभिप्राय से इस पुस्तक में हमारे महान् पुरुषों के थोड़े से शब्द लिखे हैं जिन के समझने से हमारे दुष्ट भाव दूर हो जाते हैं ॥

यह भजन और स्तोत्र पूजापाठ और अवकाश के समय मन को प्रसन्न करने में बहुत उपयोगी होंगे ॥ सब विविध स्वरों में गाये जाते हैं ॥

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१ साधो मन का मान तियागो । काम क्रोध
संगति दुर्जन की, ताते अहिर्निसि भागो ॥ १ ॥
सुख दुख दोनों सम करि जाने, और मान अपमा-
ना । हर्ष शाक ते रहै अतीता, तिन जग तत्त्व
पछाना ॥१॥ उस्तति निंदा दोज तियागै, खोजै पद
निर्वाणा । जन नानक इहु खेल कठिन है, किनह
गुरु मुखि जाना ॥ २ ॥

1. O good people, give up the pride of the heart. Day and night avoid low desires, passions and the company of evil persons. They have come to the right knowledge of the world, who regard pleasure and pain, and honor & dishonor alike, and who are above the joy and sorrow of the world. Delight in one's own praise and others' slander should be given up. Search after the eternal should be kept up. But O Nanak this work is difficult, and a very few have come to recognise its value from the instruction of their teacher.

२ साधो रचना राम बनाई ॥ इक बिन शैइक
अखिर मानै, अचरज लख्यो न जाई ॥ १ ॥ काम

क्रोध मोह बशि प्राणी, हरि मूरति बिसराई । भूठा
तन साचा करि मान्यो, जगो सुपना रैनाई ॥ १ ॥
जो दीसै सो सगल बिनाशै, जगो वादर की छाई
जन नानक जग जान्यो मिथ्या, रह्यो राम शर-
नाई ॥

2. O good people, the creation is the work of God. Its wonder is past description, some things perish and others appear imperishable. Persons have forgotten the idea of God, being overcome by selfishness, passion and attachment to the world. They regard the perishable body to be imperishable, altho' it is like a dream of night. What is visible is perishable like the shadow of a cloud. Nanak advises all to regard the world as untrue and unstable, and take refuge in the Lord.

३ प्राणी को हरि यशु मन नहीं आवै ॥
निशि मगन रहै माया में, कहु कैसे गुन गावै ॥ १ ॥
पूत मोत माया ममतास्यो, इह विधि आप बंधावै ॥
मृग तृष्णा जगो भूठो इह जग, देखि तासि छठि
धावै ॥ १ ॥ भुगति मुक्ति का कारन स्वामी, मूढ
ताहि बिसरावै । जन नानक कोटिन मै कोऊ
भजन राम को पावै ॥ २ ॥

3. Persons do not like to sing the glory of God. They are day and night absorbed in worldliness. How can they think of God? They are caught in the meshes of illusion and attachment to sons and other dear ones. They run after this world which is as illusive as a mirage. They are foolish enough to forget the Lord, who is the cause of suffering and salvation. I, Nanak, think a few out of millions are blessed with the love of God.

४ साधो द्रहु मन गह्यो न जाई । चंचल
 लक्ष्णा संगि बसतु है, याते थिरु न रहाई ॥ १ ॥
 कठिन क्रोध घट हो के भीतर, जिह सुधि सभ
 बिसराई । रतन ज्ञान सभ को हिरि लीना, तास्यो
 कछु न वसाई ॥ १ ॥ योगी यतन करत सभ हारे,
 गुनी रहे गुन गाई । जन नानक हरि भये दयाला,
 तौ सभ बिधि बनि आई ॥ २ ॥

4. O good people, the fickleness of this mind can not be checked. It is accompanied by a restless desire, which makes it unsettled. Inveterate passions are inside it, so it has forgotten all good from their influence. They have robbed all of the jewel of knowledge and left them helpless. The Yogis or clairvoyants have grown disappointed in finding out the means of composing the mind. The sages content themselves

with singing the glory of God. In Nanak's opinion the grace of God sets all aright in all respects.

५ साधो गोविंद के गुन गावौ । मानुष जनम
अमोलक पायो, विरथा काहि गुवावौ ॥१॥ पतति
पुनोत दीनबंधु हरि, अरनि ताहि तुम आवौ ।
गजकौ चास मिटयो जिह, सिमरत तुम काहे
बिसरावौ ॥१॥ तजि अभिमान मोह साया फुनि,
भजन राम चितलावौ । नानक कहत मुकति पंथ
इहु गुरु, सुखि होइ तुमपावौ ॥ २ ॥

5. O good people, sing the glory of God. You have got the priceless human organisation. Don't waste it for nothing. God is the saviour of the fallen and friend of the weak. Seek refuge in Him. Remember the elephant who was delivered from his danger when he called on God. Why have you forgotten Him? Give up pride, passion, lust, and worldliness, and then attend to the service of God. In the opinion of Nanak this course is the path of salvation, which you can be shown by attention to the instruction of a teacher.

६ कोऊ भाई भूल्यो मन समझावै । वेद पुरान
साध संग सुनि करि, निमषन हरि गुन गावै ॥१॥

दुर्लभ देह पाइ मानुष को, बिरथा जनम सिराव ।
 माया मोह महा संकट बन, तास्यो रुचि उपजावै १
 अंतर बाहर सदा संगि प्रभु तास्यो नेहु न लावै नानक
 मुकति ताहि तुम मानहु, जिह घट राम समावै ॥

6. Will anybody correct the mistake of the ignorant mind ? 'Tho' it has heard the Vedas, Puranas, and of the path of sages ; yet it never for a moment sings the glory of the Lord ! Having got the unattainable human organisation, it wastes its life for nothing. It cherishes its liking for the thorny dense forest of passions and worldliness. It does not love God, who is always inside, outside, and near at hand. Nanak thinks him as saved who believes God dwelling in his heart.

ॐ साधो राम गरनि, बिसरामा । वेद पुरान
 पढेको इह गुन, सिमरै हरि को नामा ॥१॥ लोभ
 मोह माया समता फुनि, औदियन को सेवा
 हर्ष शोक परमै जिह नाहनि, सो मूरति है देवा
 ॥ १ ॥ स्वर्ग नरक अमृत बिखुये सभ, जगों कंचन
 अरु पैसा । उस्तति निंदा ये सम जाकै, लोभ मोह
 फुनि तैसा ॥२॥ दुख सुख ये बाधे जिह नाहनि,
 तिह तुम जानहु ज्ञानी । नानक मुकति ताहि
 तुम मानौ, इह विधि को जो प्रानी ॥ ३ ॥

7. O good people, the true rest is to be found in dependance upon God. The use of reading the Vedas and Puranas is to keep the Divine Name always before the mind. He is an image of God, who is proof against avarice, selfishness, worldliness, attachment to the worldly objects, the slavery of the pleasures of the senses, joy and sorrow of the world ; thinks heaven and hell, nectar and poison, gold and copper fame and slander to be like ; and discards avarice and selfishness. He who is not distressed by pleasure and pain, is truly wise. He is also an elect who has the above merits.

८ मन रे कहा भयो तै बीरा । अहि निशि औध घटै नहीँ जानै, भयो लोभ संगि हीरा ॥ १ ॥
 जा तनु तै अपनो करि मान्यो, अरु सुंदर गृह नारी । इनमें लकु तेरो रे नाहनि, देखो शोच बिचारी ॥ १ ॥ रतन जनम अपनो तै हारेया, गोबिंद गति नहीँ जानी । निमेष न लीन भयो चरननस्यो, बिरथा औधि सिरानी ॥ २ ॥ कहु नानक सोई नर सुखिया, राम नाम गुन गावै । और सगल जग माया मोह्या, निर्भय पदनहीँ पावै ॥ ३ ॥

8. O foolish mind, what has become of you ? You don't know that life passes away day and night, and you are still mad after the avarice of the world ! You think the body and the beautiful house and wife to be your own.

O thoughtless fellow, there is nothing of yours in them. Think it well. You are losing the jewel of your life. You don't know the ways of God. You have never sent your thoughts for a twinkle of the eye to the feet of God, but you waste your life in vain. Nanak thinks that man to be happy who sings the virtues of the Divine Name. The rest of the world being sunk in sinfulness, can not attain the higher life, which knows no fear.

६ नर अचेत पाप ते डरु रे । दीन दयाल स-
गल भय भंजन, शरण ताहि तुम परु रे ॥१॥ बेद
पुरान जास गुन गावत, ताको नामु हिये मो धरु
रे । पावन नाम जगत मै, हरि को सिमरि सिमरि
कसमल सभ हरु रे ॥२॥ मानस देह बहुरि नहि
पावै, कछु उपाव सुतिक का करु रे । नानक कहत
गाइ करु नामै भव सागर के पार उतरु रे ॥३॥

9. O thoughtless man, fear the evil of sin. Seek refuge in God, who is merciful to the humble, and destroys all dangers. Write on the tablet of your heart the name of Him whose virtues are sung by the Vedas and Puranas. God's name is purifying in the world. Remember it. Remember it. It will destroy all your sins. You will not get the human body again. So do something for your salvation. Nanak advises you to sing the Great Name to cross the ocean of the world.

Nanak's Call to God.

१ रेमन रामखो करि प्रीति ॥ अवन गोविंद गुन
सुनौ, अरु गाउ रसना गोति ॥१॥ करि साध सं-
गति सिमरु साधव होहि पतित पुनोत । काल
ब्याल जगो परगो डोलै मुख पसारे मीत ॥ २ ॥
आज कालिह फुनि तोहि यसिहै समझि राखी
चोति । कहै नानक राम भजि लै जात अवसर
बोति ॥ ३ ॥

1. O mind, love God. Listen to the descrip-
tion of God's attributes and sing His glory.
Attend the company of good people, and re-
member God, to be cleansed of your sins. The
serpent of death is abroad with its mouth open
to devour you, my friend. He will swallow
you to-day or to-morrow, bear it in mind. I,
Nanak, tell you to remember God, or else the
opportunity will slip away.

२ मनकी मनही माहि रही । ना हरि भजे न
तोरथ सेवेचोटी काल गही ॥ दारा मीत पूतरथ
संपति धन पूरन सभ सही । और सगुल मिय्या

जनौ भजन राम को सहो ॥ १ ॥ फिरत फिरत
बहुते युग हारो मानुष देह लही । नानक कहत
मिलन की बरिया सिमरत काह नही ॥ ३ ॥

2. Ah, I could do nothing, my good resolves never fruited into actions! I had neither remembered God, nor gone to live in sacred places, before death took hold of me! Look upon the wife, friend, son, equipage, wealth, riches, plenty, the world, and all else, as illusive; only to sing the Name of God is right and true. You are tired of wandering for many ages to obtain the human organisation. Nanak asks why you don't remember God at the time of seeing Him.

३ मन रे कौन कुमति तै लीनी । पर दारा
नंद्या रस रचियो, रामभगति नहि कीनी ॥ मुक्ति
पथ जान्यो तै नाहनि, धन जोरन कौ धाया । अंत
ग काह नही दीना, बिरया आप बंधाया ॥ १ ॥
ना हरि भज्यो ना गुरु जन सेव्यो, नह उपज्यो
कछु ज्ञाना । घटहो माहि निरंजन तेरे, तै खोजत
उद्याना ॥ २ ॥ बहुत अनम भरमत तैहारो, अ-
स्थिर मति नही पाई । मानुष देह पाइ पद हरि
भजु, नानक बात बताई ॥ ३ ॥

3. O my mind, what evil has possessed thee? Thou art pleased with thy neighbour's wife, others' scandal, but never servest the Lord. Thou hast not enquired about the path of salvation, but runnest to amass wealth. None will accompany thee to the other world; but thou hast got thyself caught in the snare of sin. Thou hast neither called upon the Lord, served the teacher, nor acquired divine knowledge. God dwells in thy heart; but thou goest to seek Him abroad in gardens. Thou art tired of wandering for many lives, but hast never acquired firm faith in God. As thou hast got the human body, thou shouldst think of God, Nanak tells thee the golden truth.

४ मन रे प्रभु की शरनि विचारो । जिह
सिमरत गनिका सो उधरो ताको यश, उरधारो ॥
अटल भयो ध्रुव जाकै सिमरन, अरु निर्भय पद
पाया । दुख हर्ता इहि बिधि को स्वामी, ते काहे
विसराया ॥१॥ जबही शरनि गही किरपा निधि
गज गराह ते कूटा । महिमा नाम कहाली बरनौ,
दुराम कहत बंधन तिहि टा ॥२॥ अजामल पापी

जग जाने, निमष माहि निस्तारा । नानक कहत
चेत चिंतामनि तै भी उत्तरहि पारा ॥ ३ ॥

4. O mind, think of thy refuge in God. Impress thy heart with the glory of God, by meditating on whom even prostitutes are saved. Why hast thou forgotten the Lord, thinking of whom made *Dhruba* (a deity presiding at the northern pole) immovable, and he got the state which knows no fear. He is the averter of evil. When the elephant resigned himself to God, the ocean of mercy ; he was freed from the grasp of the crocodile. How long shall I describe the greatness of the Name ? Man's fetters of sin fall off on his uttering God. Ajamal was known by his people as a wicked man ; but he was saved by God in a twinkle of the eye. Nanak advises you, O jewel of thought, you too will cross the river of sin.

५ प्रानो कौन उपाव करै । जाते भगति राम
की पावै यम को त्रास हरै ॥१॥ कौन कर्म बिद्या
कहु कैसी, धर्म कौन फुनि कराई । कौन नाम गुरु
जाके सिमरै, भव सागर को तराई ॥१॥ कलि मै एक
नाम किरपा निधि, जाहि जपै गति पावै । और धर्म
ताके सम नाहनि, इह बिधि बेद बतावै ॥२॥ सुख

दुख रहित सदा निर्लेपी, जाकी कहत गुसाई । सो
तुमही सहि बसै निरंतर, नानक दर्पन न्याई ॥

5. What measures should man adopt to serve Gdd, and to be free from the fear of death? What work should be done, what kind of knowledge should be acquired, what kind of alms should be given, and what name should be uttered, to cross the ocean of the world? There is none but the Name of God, the treasury of mercy, whose muttering gives salvation. Other duties are not equal to it, as the Veda declares. He is untouched with joy and sorrow, and is called the Lord of the world. He always dwells in you like a mirror in the opinion of Nanak.

६ माई मै किहि विधि लखौ गुसाई । महा
भाह अज्ञान तिमर मो, मन रह्यो उरभाई ॥१॥
सगल जन्म भ्रमही भ्रम खोयो, नह अखर मति
पाई । विषया सक्त रह्यो निशि वासर नह कूटो अध
माई ॥२॥ साध संग कबहू नही कीना, नह कोर
ति प्रभु माई । जब नानक मै माहि कोऊ गुन
दाखि लेहु शरनाई ॥ २ ॥

6. O mother, how can I see the Lord ? My mind is enveloped in the darkness of violent passions and dense ignorance. I have wasted my life in doubt, but never got settled in my conviction. I was absorbed in the pleasures of the senses day and night and was never freed from animality. I have never attended the company of holy men, nor sung the glory of the Lord. I, Nanak, have no virtues, O Lord, take me in Thy protection ! ”

७ माई मन मेरो बशि नाहि । निशि बासर
विषियन कौ धावत, किह विधि रोको ताहि ॥१॥
वेद पुरान सिद्धि के मत सुनि, निमिष न हिये
वसावै ॥ पर धन पर दाराख्यो रचियो, बिरथा
जनम सिरावै १ मद माया कै भयो बाबरो, सुभत
नहि कहु ज्ञाना । घटही भीतर बसत निरंजन ता-
को मर्म न जाना ॥ २ ॥ जब ही शरनी साधकी
आयो, दुर्मति सगल विनाशी । तब नानक चेत्ये,
चिंतामनि, काटी यमकी फासी ॥३॥

7. O mamma, I have no control over my mind ! How can I restrain it, which day and night runs after the pleasures of the senses ? Though it has heard the teachings of the Vedas

Puranas, and Smrities (law), yet it does not take them to the heart for a moment ! It takes, delight in coveting others' wealth and wives, and wastes its life for nothing. Maddened with the intoxication of wealth, it sees no good in the knowledge of God. He does not know the will of God, the Lord of wealth or Maya, who dwells in the heart. When it humbly approaches a holy man to get knowledge, its evil thoughts all disappear. Then man, the jewel of thought, is fully awoken in the opinion of Nanak, and is freed from the snare of death.

८ रे नर एह साची जीय धारि ॥ सगल जगत
है जैसे स्वपना, बिनशत लगत न बार ॥ १ ॥ बारू
भीति बनाई रचि पचि, रहत नही दिन चारि । तैसे
ही इह सुख माया के उरभयो कहां गंवार ॥ २ ॥
अजह्न समझि कहु बिगरयो नाहिन, भजिले नाम
मुरारि । कहु नानक निज मत साधन कौ, भाष्यो
तोहि पुकारि ॥

8. O man, keep this truth in mind. The whole world is like a dream. It takes no time to get destroyed. With great pains and delight you build a wall of sand ; but it does not last for a moment. The pleasures of the senses are just like it. Why are you engrossed in them,

foolish as you are? Come to your senses, there is nothing lost as yet. Think of God, the Enemy of the Devil or death. This is the secret teaching of holy men, which is here told you by Nanak as if from the top of the chouse.

८ इह जग मीत न देख्यो कोई । सगल जगत
अपनै सुख लाग्यो दुखमे संग न होई ॥ दारा मीतु
पूत सनबंधी सगरे धनस्यो, लागो । जवही निर्द्वन
देख्यो नरकौ, संसग छाडि सभ भागे ॥१॥ कहौ क-
हा या मन बीरे कौ, इनस्यो नेह लगायो । दीनानाथ
सगल भय भंजन यश ताको बिसरायो ॥२॥ श्रान
पूछ जगों भयो न सूधी बहुत यत्न मै कीनौ । नानक
लाज बिरद की राखहु, नाम तुहारौ लीनौ ॥ ३ ॥

9. This world has never been seen to be a friend of anybody. All the world is engaged in its own pleasure. None stands by us in pain or misfortune. The wife, friend, son, relatives, all are attracted by a our wealth. When they find a man poor, they leave him to his fate. How shall I bring this mad mind to its right senses, which has grown attached to them? It has forgotten the glory of God, who is the friend of the abandoned, and destroyer of all dangers. I have tried my best to make the mind righteous but it has never yielded to be so as a

dodg's tail never gets straight, notwithstanding many efforts. Nanak, prays to God to protect His devotees who invoke His name.

१० मन रे गह्वी न गुरु उपदेश ॥ कहा भयो
जौमूढ मुडायो, भगवौ कीनौ भेष ॥ १ ॥ साचर
छाडि कै भूठहि लाग्यो, जनम अकारय खेयियो । करि
परपंच उदर निज पोष्यौ पशुकी न्यार्ह सोयो ॥ १ ॥
राम भजन की गति नही जानी जाया हाथ,
बिकाना । उरभि रह्यो बिषयन संग बीरा
नाम रतन विसराना ॥ २ ॥ रह्यो अचेतन चेत्यो गो-
विंद, बिरया अवध सिरानो । कहु नानक हरि
बिरिद पछानौ, भूले सदा परानो ॥ ३ ॥

10. O mind, you don't accept the teaching of the Master ! What is the good of shaving the head and putting on a sack cloth or ochre-colored dress? You have given up the truth and embraced the falsehood, and wasted the life in vain. Having played tricks to stuff the body with food, you sleep like a beast. You have not known the good of thinking of God, but been sold to be a slave of worldliness. You are mad enough to be absorbed in sensuous pleasures and have forgotten to keep the jewel of the Great Name. O Lord of the world, I

have been thoughtless and never waken to thy truth. The life is gone to the winds. Nanak advises us to recognise the importance of invoking God, whom the people always forget.

११ जी नर दुखमै दुख नही मानै ॥ सुख सने
ह अरु भय नही जाकै, कंचन माटो मानै ॥१॥ नही
निंद्या नही उस्ताति जाकै, लोभ मोह अभिमाना ।
हर्ष शोगते रहै नियारौ, नहि मान अपमाना २
आशा मनसा सगल तियागै, जगते रहै निरासा ।
कास क्राध जिह परशै नाहनि, तिह घट बूझ नि-
वासा ॥३॥ गुरु किरपा जिह नरकी कीनी तिह इह
युगति पछानो । नानक लोन भयो गौबिन्दस्यो,
ज्यों पानी संग पानी ॥ ४ ॥

11. God dwells in the heart of the man who makes nothing of evil when it passes over him, who is above pleasure, affection, and fear, and looks upon gold as dust ; who never talks ill of others or is pleased with flattery, and is free from selfishness, covetousness, and pride ; who shuns joy and sorrow, honor and dishonor ; who gives up all desires, motives, and expects nothing from the world ; and who is unaffected by passions and hatred. That man recognises

this truth, who is blessed with this teaching of the Master. In the opinion of Nanak he becomes one with God as water mixes with water.

१२ प्रीतम जानि लेहु मन माही । अपने सुखस्या
हो जग फांथ्यो, कोउ काहूको नाही ॥१॥ सुखमें
आनि बहुत मिलि बैठत, रहत चहुँ दिशि घेरै ।
विपति परी सभही संग छाडत, कोऊ न आवत
नरै ॥ २ ॥ घरकी नारि बहुत हित जाख्यो, सदा
रहत संग लागी । जवही हंस तजी इह काया,
प्रेत प्रेत करि भागी ॥ २ ॥ इह विधि को व्यहार
बन्यो है, जाख्यो नेहु लगायो । अंतवार नानक
विज्ञ हरिजी, कोऊ काम न आयो ॥ ४ ॥

12. O my dearest friend, bear it in mind that the world is after its own pleasure, and none cares for others. Many become friends and always keep our company everywhere in prosperity. But all leave us in adversity, and then never come to us. Our own wife whom we love very much, and who is always by us, runs away in fright from us when the soul departs this body of ours, crying out "Ghost! Ghost!" Such is the way of the world, of which we are enamoured, Nanak says none will help us but the Father who is all merciful.

१ राम सिमर राम सिमर इहै तेरै काज है ।

माया को संगु त्यागि, प्रभु जू की शरनि लाग,
जगत सुख मानु मिथ्या भूठो सभ साजु है ॥ १ ॥

सुपनेजो धन पछानु, काहे परकरत मान, बरुकी
भीत जैसे बसुधा को राजु है ॥ १ ॥ नानक जन
कहत बात, विनशि जैहै तेरो गात, छिन छिन
करि गयो कालु तेसै जातु आजु है ॥ ३ ॥

1. Think of God! Think of God! It is your chief duty. Give up worldliness. Take refuge in God. The pleasures of the world are deceitful, nay the whole phenomenal world is an illusion. It is like the wealth got in a dream. Can you boast of it? The kingdoms of the earth are like the walls of sand which do not stand. O man, Nanak tells you the truth that even your body will pass away. The present time will fly away as rapidly as did the past.

२ राम भजु राम भजु जलम सिरातु है ।

कही कहा बार बार समझत नहि को गधार,
बिनशत नहि लगै बार, ओरे सम गातु है ॥ १ ॥

सगल भरमि डारि देह, गोविंद को नाम लेह,

अंतवारि संगि तेरे, एहै एक जातु है ॥ २ ॥

विषया विषजो, बिसारि प्रभु को यश हिये धार

नानक जन कहि पुकार औसर बिहातु है ॥ ३ ॥

2. Remember God? Remember God! Life passes away quickly. I repeatedly tell you to be wakeful. Why don't you mind it, foolish as you are? Your body will take no time to dissolve, it is like a hail stone. Give up all your doubts and call upon God, the Lord of the world. He alone will accompany you after death. Shun the pleasures of the world as poison. Fill the heart with the glory of God. O man, Nanak tells you for certain that you will otherwise lose the golden opportunity.

३ रे मन कौन गति होइ है तेरो । इह जग
मे राम नाम सो तौ नही सुन्यो कान । विषयन
स्यो अतिलुभानि नति नाहिन फेरो ॥१॥ मानसको
जन्म लीन सिमरन नहि निमेष कीन । दारा सुख
भयो दोन पगहु परो बेरो ॥२॥ नानक जन कहि
पुकारि सुपनै जग पसारि सिमरत नहो द्यो
सुरारि माया जाकी चेरी ॥

3. O mind, what misery shalt thou be reduced to? The only truth on earth is the

Divine Name. Thou hast never turned thy ear to it. Thou art deeply absorbed in the pleasures of the senses, and hast never turned thy thoughts Godward. Thou hast got the human life, but never thought of God for a twinkling of the eye. Thou art become a slave to the love of women, as if thy feet are fastened with fetters. O man, Nanak emphatically tells thee that the world is like an imagery of dream. Why dost thou not think of God, the vanquisher of death, and whose slave is the worldly prosperity.

४ बीत जैहै बीत जैहै जनम अकाज रे । निशि
दिन सुनि कै पुरान समझत नहि रे अजान काल
तौ पहुँच्यो आन कहाँ जैहै भाज रे । अस्थिर जो
मान्यो देह सो तौ तेरो छोड़ है खेह क्यों न
हरि को नाम लेह मूरख निलाज रे ॥ १ ॥ राम
भगति हिये आनि छाडि दे तै मन को मान
नानक जन इह बखान जगमै बिराजु रे ॥ २ ॥

4 O man, your life will pass away in vain ! O ignorant man, having heard the teachings of the scriptures, you still don't believe that death will overtake you ! You will not be able to escape it, when it comes. You believe the body to be everlasting ; but bear in mind it will be destroyed. Why don't you call upon God, ignorant and

shameless as you are? Resolve in mind to serve God and give up your conceit. Only thus, O man Nanak advises you to pass your life on earth.

Sunder on Faith.

१ कै निश्चिन्त करै मत चिंतहि चोंच दई
 सोइ चिन्त करैगो । पांव पसार परगो क्यों न
 सोवत पेट दियो सोइ पेट भरैगो । जीव जितै
 जल के थल के पुनि पावनमें पहुँचाय धरैगो ।
 भूखहि भूख पुकारत है नर सुन्दर तू कह भूख
 मरैगो ॥

(1) O man, be without care. Don't be anxious about the food. He who has given thee a mouth, will think of it. Why dost thou not rest with legs stretched? He who has made the belly, will fill it. Look at the animals of the land and water! He will bring thy food to the feet. Why dost thou cry, "I am hungry, I am hungry"? Shalt thou die hungry?

२ धीरज धारि विचारि निरतर तोहिं रच्यो
 सोइ आपहि ऐहै । जेतक भूख लगी घट प्राणहिं
 तेतक तू अनयासहि पैहै । जो मनमें लूणा करि

आवत तो तिहुं लोक न खात अधैहै । सुन्दर तू
मत सोच करै कछु चांच दरि सोइ चूनहु दैहै ॥

(2) Have patience. Think continually that He who has made thee must come Himself to thee Thou shalt get enough to satisfy thy hunger without any trouble. If thou runnest about wild with avarice, thou wilt not be satisfied by devouring the three worlds (the earth and the planets on her both sides). I tell thee not to be anxious about thy food. He who has given thee a mouth, will give thee food also

३ नेक न धीरज धारतहै नर आतुर होय
दशौदिशि धावै । जगैं पशु खैंचि तुडावत बन्धन
जो लगि नीर अहार न आवै । जानत नाहिं
महामति मूरख जा घर द्वार धनो पहुँचावै ।
सुन्दर आप कियो गठि भाजन आप सो भरिहै
मति शोच उपावै ॥

(3) O man, why does thou run impatient about the ten quarters of the world (eight points of the compass, above and below)? Why dost thou not have patience a little? It is like a tame animal that pulls at and breaks its tether before the provender and water are brought to it. Being utterly ignorant, it does not know that the owner will come himself and bring it. I tell thee that he who has created

the vessel (of thy belly), will fill it. Take no thought of it.

४ भाजन आप गळो जिनने भरिहैं भरिहैं
भरिहैं भरिहैं जू । गावतहै जिनके गुणको ढरिहै
ढरिहैं ढरिहैं ढरिहैं जू । आदिहु अंतहु मध्य
सदा हरिहैं हरिहैं हरिहैं हरिहैं जू । सुन्दरदाम
सहाय सहो करिहैं करिहैं करिहैं करिहैं जू ॥

(4) He who has created the vessel, is sure to fill it, he will surely fill it. He must be pleased whose praise thou singest. God was in the beginning, is in the present, & will be in the future. I tell thee that He will certainly help thee.

५ काहेको दौरत है दशहू दिश तू नर देखि
कियो हरिजूको । वेठि रहै दुरिकै सुख मूँदि
उघारिकै दंत खवाइहै टूको । गर्भथकै प्रतिपाल
करो जिन होय रह्यो तव तू जडमूको । सुन्दर क्यों

बिललात फिरै अब राखु हृदय बिश्वास प्रभूको ॥

(5) Why dost thou run to the ten quarters? Dost thou not know that God has made thee? If thou hidest thyself in a corner and shuttest thy mouth, he will open the clinging teeth and feed thee with bread. He nourished thee in the womb when thou wast motionless and dumb. O Sunder! Why dost thou go about

begging piteously ! Believe in God from the bottom of thy heart.

६ जा दिन ते गर्भवास तज्यो नर आय
अधार लियो तबही को । खातहि खात भये इतने
दिन जानत नाहिं न मूख कहीं को । दौरत
धावत पेट दिखावत तू सठ कीट सदाअनही को ।
सुन्दर क्यों विश्वास न राखत सो प्रभु विश्व भरै
कबहो को ॥

(6) O man, "since thou leftest the womb. He has supported thee. Thou hast been eating so many days. Thou hast never known hunger. Thou now runest about, and showest thy belly. O fool, thou art a worm of food. O Sunder, why dost thou not believe in Good who feeds the whole world ?

७ खेचर भूवर जे जलके चर देत अहार
चराचर पोषै । वे हरिगू सबको प्रतिपालक जो
जगयि भांति तिसी विधि तोषै । तू अब क्यों विश्वास
न राखत भूलत है कित धोखहि धोखै । तोहिं
तहां पहुंचाय रहै प्रभु सुन्दर बैठ रहै किनि गोषै ।

(7) He gives food to and nourishes both fixed and movable beings in the air, on earth, and

in water. That very God protects all and feeds them according to their kind. Why dost thou not believe in Him? Thou makest a mistake. Art not thou deceived? O Sunder, sit in retirement. He will send the food.

८ काहे को बधरा भयो फिरत अज्ञाना
नर तेरो तो रिजुक तेरे घर बैठे आय है । भावै
तू सुमेरु जाय भावै जाय मरुदेश जितनक भाग
लिख्यो तितनो क पाय है । कूप मांझ भारे भावै
सागर के तीर भरि जितनो क भांडा नीर तितनो
समाय है ॥ ताहिते संतोष करि सुन्दर बिश्वास धरि
जितनो रच्यो है घट सोई अमराय है ॥

(8) O ignorant person! Why dost thou roam about covetous. Thy food comes to thee at home, whether thou goest up the Meru (range of the Himalaya) mountains or to the desert, thou shalt get what is set as thy lot. A well is filled up to its brim and a sea to its shore. In other words, a vessel is filled with water according to its capacity. Take a lesson from this. O Sunder! Remember, a vessel can contain as much as it can hold.

९ काहे को फिरत नर दोन भयो घट घट देखि-
उत तेरो तो अहार एक सेर है । जाको देह साग-

रसो यहै शत योजन को ताहूको तो दैत प्रभु यामें
 नहीं फेर है । भूखो कीज रहत न जानिये
 जगतमाहिं कोरो अरु कुंजर सबनही को दैत है ।
 सुन्दर कहत ल्यो विश्वास कीं न राखै शठ बारंवार
 समझाय कह्यो केतोक बेर है ॥

(9) Why doest thou, O man, go about begging from door to door in misery; considering that thy food is only a "seer" or 2 lbs? But the Lord gives food to those whose body is as big as a sea, nay, 100 yojans (an eight-mile measure.) Dost thou doubt it? In the world no one lives or goes to bed hungry. He feeds the ant, the elephant and all others. I tell thee, rest assured in God. How many times shall I tell thee by illustration?

१० तेरेतो अधोरजतू आगलोहो चिंत करै आज
 तो भरयो है पेट काल कैसी होय है । भूखहो
 पुकारै अरु दिन उठि खातो जाय अतिहि अ-
 ज्ञानी ताकी मति गई खोय है । ताको नाहीं जानै
 शठ जाको नाम विश्वम्भर जहँ तहँ प्रगट सबनि
 दैत सोय है । सुन्दर कहत तोहिं वाको तो भरोसो
 नाहिं एक विश्वास विन याहो भांति रोय है ॥

(10) How impatient thou art ! Thou thinkest of the future ! Thy belly is filled to-day ; but thou art anxious as to how it will be filled to-morrow ! Thou ever criest, "I am hungry," but gettest food every day. Thou art very ignorant. Thy balance of mind is lost. Thou dost not know Him whose name is the Feeder of the world. He openly gives food to all in all places. I see that thou hast no belief in Him. But mind, thou be shalt ever miserable without faith in Him.

११ देख तो सकल विश्व भरत भरन हार
कोचके समान चून सबही को देत है । कीट
पशु पक्षी अजगर मछ कच्छ पुनि उनके न सौदा
कोउ नतो कछु खेत है ! पेटही के काज रात
दिवस भ्रमत शठ मैं तो जान्यो नीके करि तू तो
कोऊ प्रेत है । मानुष शरीर पाय करत है हाय
हाय सुन्दर कहत नर तेरे शिर प्रेत है ।

(11) See, the Feeder gives food to the whole world. He provides as much food to all as is the capacity of their stomach (lit. food according to the bill). Worms, quadrupeds, birds, boa-constrictors, whales tortoises, &c., neither make any purchase, nor sow a field. O fool ! Day and night thou wanderest for the sake of the stomach. To be sure, I think thee to be

possessed by an evil spirit. Having got the body of man, thou criest piteously ! Some devil doubtless has possessed thee.

१२ तू तो भयो बावरो उतावरो फिरत अति प्रभु को विश्वास गहि काहे न रहतु है । तेरो तारिजुक है सो आय है सहज माहिं योही चिन्ता करि करि देहको टहतु है । जिन यह नख शिख साजिकै सवारैरा तोहि आपने कियेकी वह लाज को बहतु है । काहे को अज्ञानी कहु शीच मन माहिं करै भूखो तू कभी न रहै सुन्दर कहतु है ॥

(12) Thou hast become mad, & rovest about very impatient. Why dost thou not rest assured of God's providence? Thy food will come to thee naturally. Thou burnest thy body in vain with anxiety. He who has made thee equipped with the nails, the head & the rest of the body, will take care of thee, as He guards his own works. O ignorant man, thou shalt never be left cares? I tell thee, thou shalt never be left hungry.

१३ जमतमें आयके विसारैरा जगत पति जगत कियो है सोई जगत भरतु है । तेरे चिन्ता

निशि दिन और ही परी है आय उद्यम अनेक
 भांति भांति के करतु है । इत उत जायके कमाई
 करि लाख कछु नेक न अज्ञानी तर धोरज धरतु
 है । सुन्दर कहत एक प्रभु के विश्वास बिन
 सादै क्यों हथा ही शठ पचिकै सरतु है ॥

(13) Thou hast come into the world, but forgotten its Lord. He has made the world & He alone fills it. Thou thinkest of others but Him, and makest many shifts to live. Thou goest about with the view of profit by different professions. But thou hast no contentment. I tell thee that thou wastest thy life in vain without thy belief in the providence of God.

TULSI DAS ON OUR WEAKNESSES.

Cogbhushund thus consoled Garurh when he said he fell into a trap of worldliness or Maya of Sanscrit philosophers:—

नारद शिव बिरंचि सनकादी ।

जे मुनिनायक आत्मवादी ॥

मोह न ग्रंथ कीन्ह केहि केही ।

को जग काम नचाव न जेही ॥

दृष्टा केहि न कोन्ह धीराहा ।

केहिकै हृदय क्रोध नाहिं दाहा ॥

प्रानो तामस शूर कवि, कीविद गुण आगार ।

केहिकै लोभ विडंबना, कोन्ह न एहि संसार ॥

शामद वक्र न कोन्ह केहि प्रभुता बधिर न काहि

मृगनयनीके नयन शर, के अस लागु न जाहि

गुणकृत सन्निपात नहि केहो ।

को न मानमद व्यापेहु जेहो ॥

यौवनज्वर केहि नहिं बलकावा ।

समता केहिकर यश न नशावा ॥

सम्भर काहि कलंक न लावा ।

काहि न शोक समोर डोलावा ॥

चिंता साँपिनि केहि नहिं खाया ।

को जग जाहि न व्यापी माया ॥

कोट मत्तोरथ दारु शरीरा ।

जेहि न लागु घुण को अस धीरा ॥

सुत बिल नारि ईषणा तीनी ।

केहिकी मति इन्ह कृतन मलीनी ॥

यह सब मायाकर परिवारा ।

प्रबल अमित को वरणै पारा ॥

शिव चतुरानन देखि डराहों ।

अपर जीव केहि लेखे माहीं ॥

व्यापि रहेउ संसार महँ, माया कटक प्रचंड ।

सेनापति कामादि भट, दंभ कपट पाषंड ॥

सो दासी रघुवीरको, समुझे मिथ्या सोपि

छुटै न रामकृपा बिनु, नाथ कहौ पद रोपि ॥

सो माया सब जगहिं नचावा ।

जासु चरित लखि काहु न पावा ॥

सोइ प्रभु अ विलास खगराजा ।

नाच नटो इव सहित समाजा ॥

Tell me whom passions have not blinded, when Narad, Shiva, Viranch, Sanak Sanandan, and spiritual eminent philosophers have all been misled by them. Is there any body in the world whom desires have not set a-dancing? Whom avarice has not maddened? Whose heart is never burnt with anger? Whether a man may be a sage, a passionate man, a hero, a poet, a scholar of great merit, he is some time or other disgraced with consciousness in this world. Who does not get proud on getting wealth?

Who having authority is not made deaf to the entreaty of the poor? Who is not hit with the arrow of a deer-eyed beauty's glance? Who has not got delirium from the sense of his great accomplishments? Who has not got the fever of youth? Whose fame is not soiled with selfishness? Who is not defamed by ambition? Who is not agitated by the storm of sorrow? Who is not bit by the snake of care? Who is not affected by worldliness on earth? Whose wood-like body is not eaten into by the cockroach of a motive? Whose understanding is not fogged by one of the three desires, namely, for sons, wealth and woman? Such is the family of worldliness. It is powerful and immense. Who can completely describe it? Shiva and Brahma are struck with fear at its sight, not to mention weak persons like us. The terrific legion of worldliness has overrun the world. Its generals are lust, hypocrisy, fraud, and vanity. It is a hand maid of the Lord. It should be regarded as illusion. It is my firm conviction that it is not dispelled from the mind without the grace of God. This illusion has charmed the world. Its nature is known by few. It is the play of God's eyebrows, according to which it dances, as it were, with all its assembly.

SUPREME BEING.

व्यापक ब्रह्म अखंड अनन्ता ।

अखिल समोघ एक भगवंता ॥

सोऽहं सच्चिदानंद धन श्यामा ।
 अज विज्ञानरूप गुणधाम्ना ॥
 अगुण अदंभ गिरा गोतीता ।
 समदरशी अनवद्य अजीता ॥
 निर्गुण निराकार निर्माहा ।
 नित्य निरंजन सुखसंदोहा ॥
 प्रकृतिधार प्रभु सब उरवासी ।
 ब्रह्म निरीह विरज अविनाशी ॥
 इहां माहकर कारण नाहीं ।
 रवि संमुखतम कबहुं कि जाहीं ॥

The Supreme Being is all-pervading, unbreakable, endless, stupendous, whole, unfathomable, one and almighty. He is truth, intelligence, happiness, absolute, the destroyer of sin, unborn, whose body knowledge is, the source of virtue (receptacle of attributes), having no material qualities, sinless, indescribable, viewing all with an equal eye, faultless (perfect), unconquerable, without qualities, formless, without passions, eternal, above illusion, the fount of happiness, beyond matter, the Lord, dwelling in all hearts, supreme, immovable, immaterial, immortal, free from any cause of worldliness as darkness never aces the sun.

St. Behari Lal.

गाओ रे जगपति जग बन्दन ।
 ब्रह्म सनातन पातक नाशन ॥ टेक ॥
 एक देव त्रिभुवन प्रतिपालक ।
 कृपासिन्धु सुन्दर भवनायक ॥
 सेवक मनोमद मङ्गल दाता ।
 विद्या सम्पद बुद्धि विधाता ॥ १ ॥
 रैन दिना सब को सुधि लेवे ।
 यथा उचित सब को वर देवे ॥
 अस जग नाहि कोई हितकारी ।
 जानु दया संसार पुकारी ॥ २ ॥
 पूर्ण पुरुष अभय निष्कामी ।
 अजर अमर जग पावन स्वामी ॥
 हमरी गति पति जिस के हाथा ।
 तिसे भाजो जो अनाथन नाथा ॥ ३ ॥
 धन्य धन्य हरि पतित उद्धारण ।
 जन्म जोवन औ प्रलय हूँ के कारण ॥
 जासु दया प्रगटहि संसारा ।
 पापीयन सकल उद्धारण हारा ॥ ३ ॥

ST. KABIR.

Call no God.

भोले मन राम सिमर पछ्तायगा ॥ टेक॥

लालच लागी जन्म गवाया ।

माया भरम भुलाय गां ॥ भोलेमन० ॥

जब यम आयके संगहु पकडे ।

ता दिन कछु न वसाय गा ॥ भोलेमन० ॥

सिमरन भजन दया नहि कीनी ।

यमका सीटा खायगा ॥ भोलेमन० ॥

कहैं कवोर सुनो भाई साधो ।

साधु संगति तर जाय गा ॥ भोलेमन० ॥

Human Body.

हटरी छोड़ चला बनिजारा ॥ टेका ॥

इस हटरी विच सात (७) समुन्दर ।

कोई मीठा कोई खारा ॥ हटरी० ॥

इस हटरी विच चान्द सूर्य (२) हैं ॥

तिस विच नौ लख तारा ॥ ३ ॥ हटरी० ॥

इस हटरी विच पांच रतन (४) हैं ।

कोई कोई परिखन हारा ॥ हटरी० ॥

मिर परो हटरी डिग परा मंदिर ।

लग गया कोचड गारा ॥ हटरी० ॥

इस हटरी विच नौ हैं दारा (६) ।

दशवां (६) गुप्त विचारा ॥ हटरी० ॥

कहैं कवीर सुनो भाई साधो ।

हरि भजे होत उवारा ॥ हटरी० ॥

NOTE—[१] सप्त धातु शुक्र शोणित मायु
मज्जा मेदा मांस अरिथ । [२] चक्षुः । [३] नाडियां
[४] पंच कौश—अन्नमय प्राणमय मनोमय विज्ञा-
नमय आनंदमय [५] २ आंख २ कर्ण १ मुख २
नासिका छिद्र २ गुह्य । [६] बृहन्नर ॥

VEGETARIAN SONGS.

St Kabir,

देनो जन रहो विगार न भाई । टेक

हंदूको हिंदुवाई देखी तुरकन की तुरकाई ।

वेश्याके गोड़तारी लोटें कहां रही हिंदुवाई ॥ १

नदी किनारे मूकर मारगो । मछली नोचके खाई ।

सो मछलीको तुरकां खाये कहां रही तुरकाई ॥ २

ब्राह्मण पिहने मोटी चूनीवा ब्रह्मणीका पहिराई ।
 जन्म जन्म की शूद्री ब्राह्मणी ताकी छूवा खाई ॥३॥
 हिंदू जारि भार खंड में तुरकां कवर खुदाई ।
 हिंदू ऊपर पानी वरिसै तुरकां सरले गंधाई ॥४॥
 कहैं कबीर सुनो भाई साधो अंधे जग दुनियाई ।
 सांच कहै जग मारन धावे भूटे जग पतियाई ॥५॥

सतगुरु मानुषतन वीराना । टेक
 बाहर से एक बकरा लावैं ताहि खिलावैं दाना १
 साथ काट भूमी धर दीना घर २ नेवत पठाना १
 घरमें एकठा मुर्दा मरिगौ जंगल को लैजाना ।
 फूंक फांक मट्टी करडारैं घर भर छांडैं दाना २।
 बाहरसे एक मछली लावैं हरदी नोन जो साजा
 भूज भांज के भाग लगावैं सब खैहैं मिलिखाना ३
 अण्डा चूसें बडे चावसे जो सब वीर्य बखाना ।
 लघुशंका कर हाथको धोवैं बुद्धिकाकोन ठिकाना ४
 कहैं कबीर सुनोभाई साधो या पदहै निरवाना ।
 जो यह पदको वूझे समझे सोईहै चतुर सुजाना ५

Anonymous

पिता मैं दोन भृत्य तेरा ।

पापो' ने मुझको आन घेरा ॥

गाखंडों में रम रहा किया न कुछभी काम ।

वेरथा जनम गंवा लिया लिया न तेरा नाम ॥

सौच पडा मुझको वडा भारा ।

पाप में रहा मेरा डेरा ॥

धन दौलत सब जोड़िया इसमें लिया सुख जान ।

परमानन्द न खोजिया मैं मूरख नादान ॥

बुद्धि गई मेरी सब मारी ।

स्मरण सब छोड दिया तेरा ॥

जहां धरम की बातही मन मेरा कतराय ।

बुरे काम में पापी मन दौड़ा २ जाय ॥

हया और शरम गई सारी ।

सबो कुछ नष्ट किया मेरा ॥

विषय भोग में रमरहा किया न हरसे हेत ।

चलती वारी मूरखा अब तो प्रभुको चेत ॥

झूठ हैं यह सुख संसारी ।

लगाया तूने जहां डेरा ॥

चायाया कुछ और को करने लगा कुछ और ।

तंद कर्मने गुप्त लिया शुभ कर्म गये दीर ॥

आयु मेरी योहि गई सारी ।

काम सब उलटा हुआ मेरा ॥

भव सागर के बीच में नाव पड़ी मझ धार ।

राखो दीन दयालजी सूझत बार न पार ॥

विपत पड़ी सिर पै मेरे भारो ।

किनारे वेड़ा लगा मेरा ॥

मूही एक रक्षक है मेरा तेरेही तक दोड़ ।

जैसे काग जहाज को सूझत और न ठौर ॥

देखूंगा उद्योति तेरो पगारी ।

रहै तुझ ही में ध्यान मेरा ॥

MORNING ON EVENING HYMN.

मन बीरा तू चेत सवेरा विलंब किये नहि चक्काहै

यह संसार असार है भाई जामे तू भरमानाहै

जो २ वस्तु तुझे प्रिय लगती सो मायागुणमानाहै

वाल अवस्था में प्रिय मोदक रूप युवामे पगाराहै

वृद्धभय पर यहसवअप्रिय पिण्ड यकित रहजाताहै
 इसशरीरपर मोहितहोकर क्यों निजरूप भुलानाहै
 निह तू वालयुवानहि बूढा नहिचादोनहि सीनाहै
 यहसवरूपविकृत पृथिवीकेफिर क्यों माटी होनाहै
 मान कहीइसभोगकोछोडो यहतुभटिंगनहिरहनाहै
 यदि बुद्धि है तो तू भाई वेग संभल अब वेला है
 तू प्रिय वालकहै ईश्वरका जो पृथिवी का स्रष्टाहै
 तेरेहि अर्थ भोग सव वनते क्यों तृष्णासे मरताहै
 कर उपलब्ध ज्ञान शंकरकोजो शुभआशा भरताहै
 साधुसंग अरु विद्यापढना पोषणार्थ क्रियाकारनाहै
 व्यापकब्रह्म अखंड ज्ञानमय तामे सुखसे फिरनाहै
 ज्ञानसे पावे सवकोई हरिकोविनाज्ञाननहिपाताहै
 गीतामे ओक्षण कहतहै ब्रह्मधाम तुझे जानाहै
 सो करले तू अब सामग्री बाट सुगम जासे होनाहै
 ओं शब्द तू मनके भीतर जपता रह यह अच्छाहै
 जवमत शुद्ध अचंचल होवे तवतुभकोप्रभुमिलनाहै

G I T A

TEACHINGS ON LORD KRISHNA THRO' DIVINE
VYASA NARAYANA IMMORTALITY OF SOUL.

न जयाते म्रियते वा कदाचिन् ।

नायं भूत्वा भविता वा न भूयः ॥

अजो नित्यः शाश्वतो यं पुराणो

न हन्यते हन्यमाने शरीरे ॥

This soul is never born, nor does it ever die. The past, present or future does not see its birth. It is unborn, eternal, everlasting, and ancient. It does not perish with the perishable body.

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पाथ कं घातयति हंति कम् ॥

He who thinks that the soul is indestructible, eternal, unborn, and undecaying, does not kill others or bring about their death any other way.

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा-

न्यन्थानि संयाति नवानि देहो ॥

The soul takes on new bodies after casting off worn-out ones, as a man throws his old clothes away and puts on new ones.

नैनं किन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शीघ्रयति मारुतः ॥

Weapons can not cut it open, fire can not burn it to ashes, water can not decompose it to atoms, and wind can not dry it to dust.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः श्यामुरचलोऽयं सनातन ॥

अ० २ । श्ल० २०-२४ ॥

It is unscathable, unburnable, undecayable and undesiccatable. It is permanent, all-pervading, constant, immovable, and eternal.

ORIGIN OF EVIL.

Lord Arjuna asked :

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाञ्छीय वलादिव नियोजितः ॥

What impels man to sin against his will and as it were, under compulsion?

Lord Krishna replied :

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महा पाप्मा विद्ध्येनमिह वैरिणम् ॥

It is desire, it is passion, which is produced from the activity of the soul. Know it to be man's great devourer, great tempter, and arch enemy.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

He is so surrounded with it as fire is enveloped with smoke, as a mirror is covered with dust, and as a foetus is enclosed with the after-birth.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौंतेय दुष्पूरेणानलेन च ॥

Man's reason is clouded with it. It is his perpetual enemy. It is an unsatiable desire, ever hungry like fire.

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

The senses, the will, and the intellect are said to be its seat. By the means it bewitches man after bewildering his reason.

HOW TO OVERCOME IT.

तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

Therefore, O Arjuna, first thou shalt have control over thy senses, and then conquer this devil, the destroyer of secular and spiritual knowledge.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

The senses are said to be above the objects, the will is above the senses, the intellect is above the will but that which is above the intellect is desire or kama: Evil passion.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

अ० ३ । ३६-४३ ।

Thus having ascertained it as above the intellect, and having subdued thyself by means of thy self, vanquish O Arjuna Longimanns, the enemy, the inveterate deep rooted evil passion.—Gita III 36-34.

UNSELFISHNESS.

Godly Life.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

Sages call him wise, whose all actions are disinterested, and whose evil desires are burnt by the fire of wisdom.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥

Having given up the desire of reaping the merit of good deeds, and being ever contented and unselfish, a man is not influenced by the consequences of the works he is engaged in.

निराशोऽयं तच्चित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

Expecting no return for his good deeds, with attention fixed on God and free from the load of worldly cares, he incurs no sin in doing work to procure his bare necessities of life.

यदृच्छात्माभसन्तुष्टो हन्दातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च ह्यत्वापि न निबद्धते ॥

Being content with what is got from the

labor of his two hands, not distressed with the quality of pleasure and pain, free from ambition, and regarding success and failure alike, he is not tainted with sin, though engaged in work.

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरत् कर्म समग्रं प्रविलीयते ॥

All the sins of that man are annihilated, who is not attached to worldliness, who is saved by the virtue of his practice of religion, whose mind is engaged in spiritual knowledge, and who works for the glory of the Lord.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म समाधिना ॥

अ० ४ सू० १८-२४ ॥

He goes to God, who sacrifices himself to God who has offered his all to God, who keeps up the light of God in his mind, who has made, himself a tool in the hand of God, and who is entirely absorbed in doing works for the glory of God.—Gita IV. 19-24.

CONDITIONS OF SALVATION.

इहैव तैर्जितः स्वर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥

They are saved on earth who have attained equanimity. They live in God who is holy and calm.

न प्रहृष्येत् प्रियं प्राप्या नोद्विजेत् प्राप्य चाप्रियम्
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥

He who knows God, lives in God. He does not rejoice in obtaining what is dear, nor is he distressed on encountering what is unpleasant. His mind is calm and careful.

बाह्यस्पर्शेषु सक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥

He who disengages his mind from the lusciousness of sensuous objects, gets that ecstatic joy which is found in spirit only. Being rapt in the thought of God, he enjoys eternal bliss.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

The pleasures of the senses are the source of

vils. They are fleeting. The wise do not indulge in them.

शक्नोतीहैव यः सोढुं शक्नोति शरीरविमोक्षणात् ।
कामक्राधाद्भवं वेगं युक्तः स सुखो नरः ॥

He is saved, and he is happy, who has learnt to breast the storm of evil desire and passions before he dies

याऽन्तः सुखाऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगो ब्रह्म निर्वाणं ब्रह्मभूतोऽधि गच्छति ॥

He who delights in contemplation, who is retired to himself, and who is one with the light within, is truly clairvoyant, and being spiritualised gets God, in whom all desires are satisfied.

लभन्ते ब्रह्म निर्वाणमृषयः क्षीणकल्मषाः ।
हिन्दुधै धा यतात्मानः सर्वभूतहिते रताः ॥

The sages whose evil propensities are destroyed, whose doubts are removed, whose mind is rivetted on God, and who are delighted in doing good to all creatures, obtain God.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्म निर्वाणं वर्त्तते विदितात्मनाम् ॥

God in whom all desires are satisfied, exists everywhere to them, who are above evil desires and passions, who have subdued their senses, whose mind is fixed on God, and who are versed in spiritual knowledge.

सर्गान् कृत्वा बहिर्बाह्यांश्चक्षुष्वैवास्तरे भ्रूषोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥

अ० ५ सू० १८-२८ ॥

Abstracting the mind from external objects, focussing the eyes in the middle of the eyebrows, regulating the inbreath and outbreath by limiting them to the cavity of the nose, a thinking man should control his senses, will and reason, and bend his mind upon nothing but obtaining salvation. Being free from evil desires, fear, and hatred, he is eternally saved.

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UNION WITH GOD

अभ्यासयोगयुक्तेन चेतसा नान्यगामिका ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥

Arjuna, a man goes to the Supreme Divine Being by contemplating, by fixing attention on God, and by not allowing the mind wander anywhere else.

कविं पुराणमनुशासितारम्

अखोरणीयांसमनुस्मरेद् यः ।

सर्वस्य धातारमचिंत्यरूपम्

आदित्यवर्णं तमसः परस्तात् ॥

He who thinks of God, who is omniscient, ancient, our ruler, pervading atoms, the upholder of all, of inconceivable glory, effulgent as the sun, and beyond the darkness of ignorance and sin ;

प्रयाणकाले मनसाचक्षेन

भक्त्या युक्तो योगवक्षेन चैव ।

भ्रुवोरुर्ध्वे प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥ ८॥८।१०॥

I say, he who even on deathbed thinks of God with fixed attention, with the humility of devotion, with the spiritual power got from con-

temple, and who collects his attention in the midst of the eyebrows, obtains the Supreme and Divine Being.

—o—
HEAVEN.

ऊर्ध्वं मूलमधः शाखमश्वत्थं प्रादुरव्ययम् ।

हृत्पांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

The tree of the world has its roots in heaven and its branches are extended on earth. It is called the *Ashwatha* and is undecayable. Its leaves are the Vedas. He who knows it, knows the Vedas.

अधोऽर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रबालाः ।

अधश्च मूलान्यनुसन्ततानि

कर्मानुबन्धोनि मनुष्यलोके ॥

In the region of mortals its branches are spread above and below. They are nourished with qualities. Their sprouts are the objects of the senses. Its rootlets are also spread on earth, and human works are their links.

न रूपमस्य ह तथोपलभ्यते

नात्मा न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलम् ।

असङ्गशस्त्रेण दृढेन क्त्वा ॥

Its nature can not be comprehended on earth. Its has neither beginning, end, nor the spot of rest. This Ashwatha (phenominal existence) is of fearful origin. Our connection with it should be severed with the weapon of unselfishness.

ततः पदं तत्परिमार्गितव्यं

यस्मिन् गता न निवर्त्तति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणो ॥

Then we should seek the Supreme State whence we never return to the world when once there. Man should obtain that Being who is the First Cause, and from whom life has been flowing from eternity.

निर्मानमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

इन्द्रैर्विसृक्ताः सुखदुःखसंगैर्

गच्छन्त्यमूढाः पदमव्ययं तत् ॥

Those persons go to God, who are free from pride and selfishness, who have overcome the

evils of society, who are ever engaged in thinking of God, whose evil desires are purged off, who are untouched with the influence of the worldly objects that go in pairs of opposites, such as pleasure and pain.

न तद्भासयते सूर्यो न शशांको न पावकः ।

यद्वा न निवर्त्तते तद्धाम परमं मम ॥ अ० १५ सू० १-६

Neither the sun, moon, nor fire can illumine the Divinity, after union with whom man does not fall off. He is my rest and stay.

— o —

REVELATION OF GOD IN NATURE.

यो भूतं च भव्यं च सर्वं यथाधि तिष्ठति ।

स्वयस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ १ ॥

परब्रह्म परमेश्वर को नमस्कार है जो भूत भविष्यत और वर्तमान काल और सब सृष्टि का अधिपति है और जिसका स्वरूप केवल आनन्द मात्र है ।

Yo bhutam cha bhavyam cha sarvam yash cha dhi tishthati, swar yasa cha kevalam tasmai jeshthaya Brahmanene namah.

Salutation to the Supreme Being, who encompasses the past, present, and future time & all things, and who is Absolute Holiness.

यस्य भूमिः प्रमाग्निरिक्षमुतोदरम् ।

दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥१॥

परब्रह्म परमेश्वर की नमस्कार है जिसको भूमि
पाद पीठ पथवा ज्ञान का साधन और अन्तरिक्ष
उदर है और जिसने द्यौ लाक का शिर बनाया है ॥

*Yasya bhumih prama antariksham ut odaram-
divam yash chakre murdhanam tasmai &c.*

Salutation to the Supreme Being, whose foot
stool is the earth, whose belly is the firmament,
and who has made the heaven to be His head.

यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः ।

अग्निं यश्चक्र आस्यं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥३॥

परब्रह्म परमेश्वर की नमस्कार है जिस की
आंख सूर्य और नवीन आंख चन्द्रमा है और जिस
ने अग्नि को मुख बनाया है ॥

*Yasya suryash chakshush chandramash cha
punarnavah, agnim yash chakra asyam tasmai &c.*

Salutation to the Supreme Being, whose eye
is the sun and after-eye is the moon, and who
has made fire to be His mouth.

यस्य दातः प्राणाणानौ चक्षुरंगिरसौ भवन् ।

दिशो यश्चक्रे प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ४

परब्रह्म परमेश्वर को नमस्कार है जिसको प्राण और अपान वायु है और ज्ञान की किरणें चक्षु है और जिस ने दिशाओं को व्यवहार का साधन बनाया है ॥

Yasya batah pranapanau chakshur angirso bhuvan, disho yash chakre prajnanis tasmai de.

Salutation to the Supreme Being, whose in-breath and outbreath is the wind, whose eye is the intellectual rays, and who has made the quarters or space to be the means of all actions.—*Atharva veda.*

—o—

॥ फलाशन भजन ॥

॥ इन्द्रियां मांस भोजन का निषेध करते हैं ॥

मनुष का स्वभाविक नहीं मांस भोजन ।

सुना साक्षी देता क्या उस में है मन ॥

कहै मन मैं बुद्धि के आधोन नित हूँ ।

जो बुद्धि कहै उसको नित मैं करूँ हूँ ॥

जो अपसवार्थी तुच्छ बुद्धि है रखता ।
 बुरे कामों में मन उसी का है जाता ॥
 खाटो कुसंगत से है विगड़े बुद्धि ।
 जा है दुष्ट बुद्धि वह है पुरुष रद्धि ॥
 सभी इन्द्रियों का स्वामी तो है मन ।
 विगड़े से मन के है जाता विगड़ गुण ॥

—o—

नहीं आखें चाहतीं जग देखना भी ।
 निर्दोष की टूटे जब हड्डी पसली ॥
 लहू चरबी मल मूत्र और मांस साग ।
 आखों को चुतभा है जैसे कटारा ॥
 फल फूल मेवें हैं आखों को भाते ।
 हैं लहलाते पीठे उन को लुभाते ॥
 खेतों की सबजी है रङ्ग ऐसा रखतो ।
 जिसे देखने से नहीं आंख थकती ॥
 तरावत है आती अजब सबजी से है ।
 भला मांस हड्डी में क्या दिललगी है ॥

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मरते पशु का तडफना और रोना ।
 है ऐसा कि कानों में बरछी चुभना ॥
 नहीं कान चाहते शब्द हाहा कारी ।

मुर्गे के मारण की जो है पुकारी ॥
 मगर चाहते यह सुरीली आवाजें ।
 परिन्दों का गाना सुवह ही की वांछें ॥
 सुनते हैं पक्षी परिन्दों की वाणी ।
 पाते आनन्द हैं महां सर्व जानी ॥
 बच्चे भी सुन राग हैं नित्य हंसते ।
 मगर चीखी से कीसां जाते हैं भागे ॥

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सुना नाक कहना भव है चाहती क्या ।
 पशुओं के मारन मैं कहती वहछे क्या ॥
 कहै नाक बदवू है इक मेरा वैरो ।
 जो फैलाती है मांस मुरदे की ढेरो ॥
 लहू चर्म चर्वी व मल मूत्र सारा ।
 दुर्गन्धता का हैं यह सब पसारा ॥
 उचित दूर बदवू का करना जरूरी ।
 करो हिंसा न पशुओं की तुम कभी भी ॥
 मैं कहती हूँ सब कोई पौदे लगावो ।
 झांगों में फूलों के झुरमट बनावो ॥
 शिम से दृगन्धो मुझे नित्य आवे ।
 सुगन्धो तो खेरे को है नित्य भावे ॥

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जवां कहती है मैं स्वादों की प्यारी ।
मेरा नाक के साथ है मेल भारी ॥
मैं चखती उसे हूँ जिसे नाक कहती ।
दुर्गन्ध वस्तु है कड़वी कसेली ॥
मैं आँखों की इच्छा के अनुकूल चलती ।
महीं खाती उस को जिसे आँख तजती ॥

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कहै है त्वचा मैं समझ कर हूँ चलती ।
बुरी वस्तु पर हाथ नांही मैं धरती ॥
जिन्हें नाक आँखें बुरा मानते हैं ।
मैं भागूँ हूँ उन से यह सब जानते हैं ॥

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उठो नोद से देखो क्या हो रहा है ।
जमांना मुवारक तो अब आरहा है ॥
जिधर देखते हैं उधर ही सभाएं ।
अमन चैन फैलाने को सब घटाएं ॥
जुलम व सितम की जो थी गांठ भारी ।
कटो है इलम से लो देखो विचारो ॥
सबो मुलकों में सत् की अब जुस्तजू है ।
ताअसुव का कालाहुआ अब तो मुंह है ॥

भुके सिर हैं सब के इलम के हो आगे ।
 भलाई के कामों में मन सब के लागे ॥
 दलील और इलम दोस्त इनसां के अवहैं ।
 जो उन से हैं भागें वह इनसान कव हैं ॥
 इफलास को जड़ गई अव है तोड़ी ।
 लगी दर हाने है अव गोश्वत खारी ॥
 अमेरोका इंगलेण्ड के रहने वाले ।
 जरमन के सारे जो हैं अक्ल वाले ॥
 सबो इलम और अक्लके जा हैं' वालो ।
 कहैं हैं वह यह जो ताअस्सुवसे खाली ॥
 मच्छली मुरग भेड़ो अण्डा व बकरो ।
 नहो' खाने लायक यह इनसान के जो ॥

॥ भजन ॥

स्वरग धाम भूमि इधर तो पड़ी है ।
 उधर वृचड़ खानो कि पंक्ति खड़ी है ॥
 पशु प्राणी आकर इधर तो उकलता ।
 उधर पहिले जाते हो सिर नीचे करता ॥
 इधर आंख भरके वह सबजी कुतरता ।

तिरछी निगाह तो उधर देखो करता ॥
 इधर जिस तरफ को वह चाहे है जाता ।
 उधर चार दीवारी से गिर अड़ाता ॥
 नरम घास का तो बिछाना इधर है ।
 कुरी का शिरा तो चुभाना उधर है ॥
 इधर दुबले पतले हैं वलवान् होते ।
 उधर दीन गुंगे हैं प्राणी को खोते ॥
 पहाड़ों से पानी का भिरना इधर है ।
 मल मूत्र का तो टपकना उधर है ॥
 दरियामें पानी इधर भर रहा है ।
 उधर नाड़ियों में लहू अड़रहा है ॥
 इधर शाखों पर पक्षी आनन्द करें हैं ।
 उधर मुरदे कुंडों पर लटके पड़े हैं ॥
 इधर फूल फल पत्ते और टहनियां हैं ।
 उधर ढेरों भर सड़ रही वोटियां हैं ॥
 इधर भीनी २ सुगंधी है आती ।
 उधर को तो वदवू है सुध वुध भुलाती ॥
 परंदों का गायन इधर है बुलावे ।
 सिसकना तडफना उधर है डरावे ॥

इधर छल कपट कुछ नहीं करना पड़ता ।
 उधर फंदा और दाना है धरना पड़ता ॥
 इधर हाथ रखते भुके टहनियां हैं ।
 उधर हाथ धरते पड़े एड़ियां हैं ॥
 इधर फलकी तोड़ी तो फिर फल लगे हैं ।
 उधर टांग काटे नहीं फिर बने हैं ॥
 इधर वृक्ष हर साल फल दे रहा है ।
 उधर जो कटा सो नहीं उठ सका है ॥
 सूचड़ खाने और वाग का भेद जानो ।
 जिधर लाभ देखो उधर ही को मानो ॥

॥ आर्थावर्त्त ॥

१ — आश्रामें जिनके ज्ञान था उनके कुलमें हमीतो है
 सातहोपनौखंडवीचमें जिनका मान था हमीतो है । टेक
 चौदा विद्या जो निधान थे उनके ।
 जिनसे भव है चतुर जंगली ऐसी संतान हमीतो है
 वेदपठन जिनमें अवश्य था उनके ।
 पठते हैं अब मलेच्छ भाषा ऐसी ।
 सब विद्याओं की जो कान थे उनके । सात । हीप ।
 २ — ब्राह्मण जिनके गुणी पूर्ण थे उनके ।

मूर्ख हुए जाति घमंडसे ऐसी०

सबका जो चाहै कल्याणये उनके०

स्वार्थके तत्पर होगए अब ऐसी०

विद्याका करतेथे दान जो उनके० । सात०

३—जिनमें ऋषि मुनि ज्ञानीथे उनके०

भंग चर्स में है गलतान अब ऐसी०

जो पूजकथे एक देवके उनके०

संस्कृत हि जिनकी जवानथी उनके० । सात०

४—अकाशमें चलते विमानथे उनके०

रख देख होगए हेरान अब ऐसी०

भोम सेन वाली बलवानथे उनके०

घुटनों पर रख उठे हाथ अब ऐसी०

राम कृष्ण भीष्म द्रोण अर्जुन उनके०

५—ब्रह्मचर्य की जिनकी वानथी उनके०

वधों केकरते विवाह अब ऐसी०

शूर वीर शोधायें जिनमें उनके०

घुँह का नहि कटे कान अब ऐसी०

सुग्रीव अंगद हनुमान थे उनके० । सात०

६—देश उन्नति का जिने ध्यानथा उनके०

भारत को गरत कर दैठे ऐसी०

भयों पर देते थे जानजी उनके०

भाइयों का जो करें नाश अब ऐसी०

विद्वानोंका जिनमें मानया उनके० । सात०

७—गो आदि के जो रक्षकथे उनके०

सद्य मांस अब सेवन करते ऐसी०

सत् भाषण निष्काम कर्मथे उनके०

दंभ कपट पाखंडमें अब रत ऐसी०

स्त्रोजन जिनकी थीं शिचित्त उनके० । सात०

८—भरत खंडमें जिन का राज्यथा उनके०

अब सेवा कर जन्म विताते ऐसी०

सहा धनो गो अशुवान थे उनके०

भाजन दिन हो रहै हैरान अब ऐसी०

न्याय सत्यता जिन में मुख्यथा उनके० । सात०

९—रखते थे जा विवेक बुद्धि उनके०

अब नहिहै पहचान सत्यकी ऐसी०

जिनमें एकता और प्रातिथो उनके०

अब मित्रों को शत्रु समझै' ऐसी०

मवल सिंह कहै' वेद धर्म पर धरै' ध्यान फिरा

हमो तोहै' । सात०

